English Ancestry of THOMAS STOUGHTON of Windsor, Conn.

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THE ENGLISH ANCESTRY

of

THOMAS STOUGHTON

1588 — 1661

and

His Son

THOMAS STOUGHTON

1624 — 1684

of

Windsor, Conn.

His Brother

ISRAEL STOUGHTON

1603 — 1645

and

His Nephew

WILLIAM STOUGHTON

1631 — 1701

of

Dorchester, Mass.

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1958

Artcraft Press
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ENGLISH RESEARCH AUTHORIZED

by

FREDERICK ARTHUR STOUGHTON

through

ETHEL STOKES OF LONDON

Genealogist

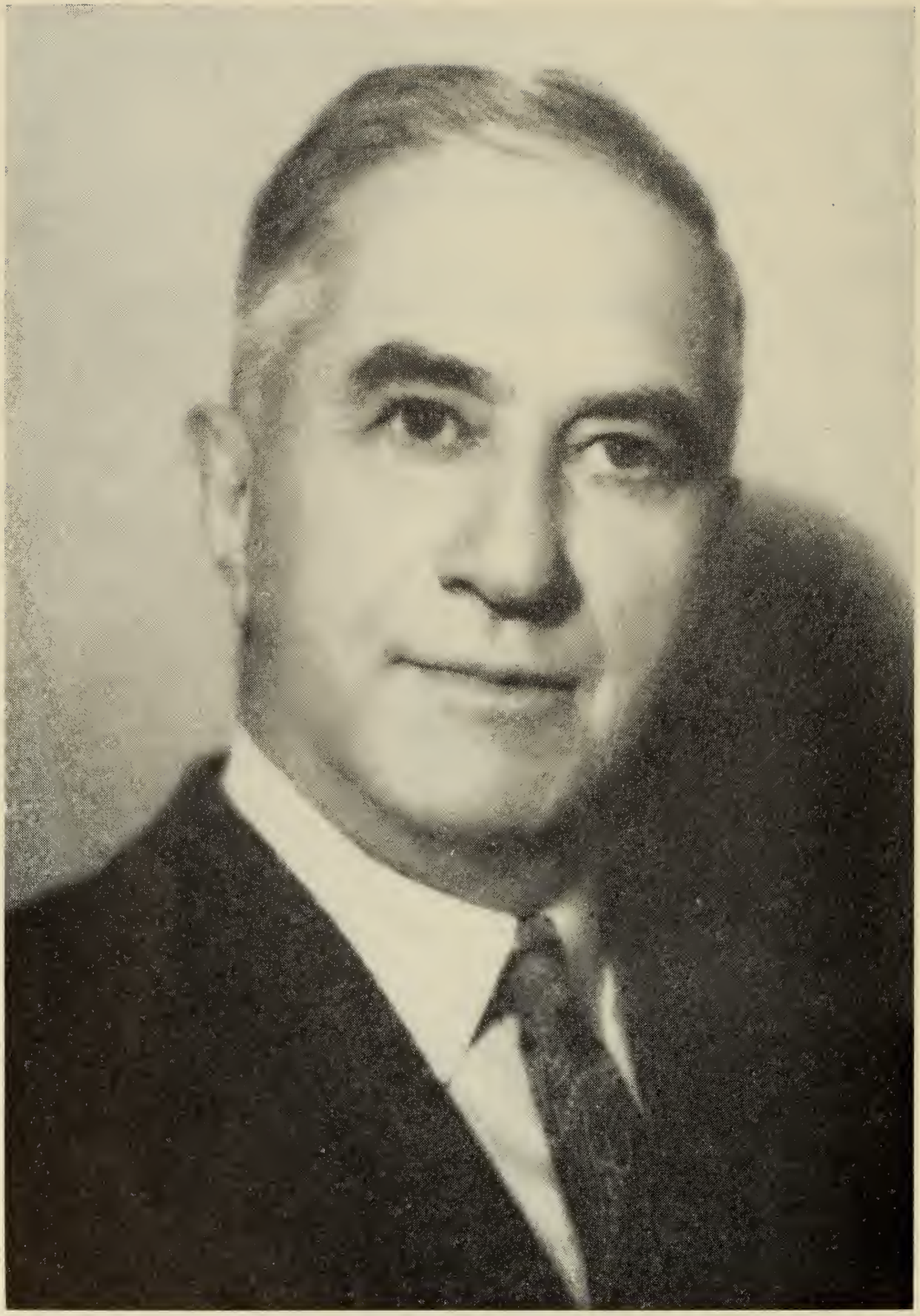
SUPPLEMENTED AND ORGANIZED

by

ETHEL McLAUGHLIN TURNER

and

PAUL BOYNTON TURNER



FREDERICK ARTHUR STOUGHTON

Dedicated

to

Frederick Arthur Stoughton

The results of whose efforts are the basis upon which this book was written, and whose encouragement and sustained interest was an inspiration to the authors.

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We wish to express our appreciation of the invaluable assistance given to us in the use of the compilation of Stoughton data by the late Arthur L. Stoughton loaned to us by his daughter, Mrs. C. A. Hart of Portland, Oregon; the authenticated information on the English ancestry supplied by Frederick Arthur Stoughton of Washington, Conn.; the vast amount of Stoughton data collected over a lifetime of interest in the Stoughton family in this country and for the editing of this manuscript by Bradley Stoughton, Professor Emeritus of Lehigh University; and "The Stoughton Family of Gill, Mass." by Ralph M. Stoughton of Gill, Mass. through which, new avenues of research were opened to us.

We gratefully acknowledge our indebtedness to Professor Gilbert H. Doane, Director of Libraries of the University of Wisconsin, for his interest and encouragement, and to Miss Margaret Gleason, Reference Librarian of the State Historical Society of Wisconsin, for her ever willing helpfulness.

PREFACE

Because of the difference between the coat of arms reproduced on the tomb of Lieut. Governor William Stoughton in Dorchester, Mass., and the coat of arms as portrayed in Stiles History and Genealogies of Ancient Windsor, the latter of which has been used by many American Stoughtons, this research into source material was instituted.

The coat of arms shown by Stiles was the one adopted by the original Stoughton family in County Surrey, England, the use of which was discontinued in 1691-92 upon the death of Sir Laurence Stoughton who left no heirs, and therefore is improperly used by any American Stoughton. Through honors conferred upon an individual by king or country for some valorous service, or upon his marriage into a family bearing illustrious armorial insignia, the coat of arms was added to or changed, each family choosing its own distinguishing symbol. Thus from the original Stoughton armorial root many branches grew.

Using the coat of arms as found on the tomb of Lieut. Gov. William Stoughton as a basis for research into the English ancestry of the first Thomas Stoughton in America, whose nephew was Lieut. Gov. William Stoughton, the direct line was established in documented genealogical sequence through wills, armorial bearings and records from 1436, beginning with Thomas Stoughton of the Parish of St. Nicholas Cole Abbey, London, to the American Thomas and his brother Israel and their descendants. In this study, no definite research was attempted for the period prior to 1436.

In the organization of this material the first Thomas Stoughton in New England in the pivotal person from whom all generations are numbered both in England and in America. He is Thomas[1], 1588-1661. The generations preceding him in England are numbered in regression, his father being Thomas[2], his grandfather Francis[3], etc. In this country his descendants are numbered in progression, his son being Thomas[2], his grandson John[3], and so on indefinitely.

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"HISTORY of the past is only rightly treated when we remember that it merges into the politics and the morality of the present by imperceptible degrees divided by no strong line. The past hour is now history, the next hour is to come, and both to Infinite Knowledge are present in eternity. No other pursuit recalls more clearly and more usefully this infinite connection of age with age than this investigation of inheritance, the following out of the development of gifts and weaknesses from one generation to another. It is a pursuit which shows us the present mirrored in the past, the past in the present and both together half reflecting the future. It is above all a pursuit which strongly recalls to us our own individual responsibility as links perchance in an endless chain, links which we may in some degree strengthen, links which assuredly we should not, though we can, too easily, weaken or destroy."

Author Unknown.

PART ONE

STOUGHTON — THE NAME

"STOUGHTON is the modern form of spelling this old English family name derived from the Anglo-Saxon, STOCTUN the early form. Stock or Stoke meaning a large area, and tun or ton an enclosed dwelling, group of dwellings or a piece of ground fenced for a mansion. Stoctun, or the tun of Stoke therefore would indicate a large strongly fenced dwelling place surrounded by many acres of land and called a manor. From this, the family took its name."

It is not uncommon to find the name spelled in many different ways, the recorder being influenced, no doubt, by his individual interpretation of the sound or his lack of spelling ability. The ancient spelling was "de Stoctun" but over the years we find such variations as Stochton, Staughton, Stogton, Stoctun, Stawton, Stocketon, Stocktun and Stoton. During the reign of Henry VIII the modern form was adopted, but even today in our American records we find various ways of spelling this name which represents people of the same family origin.

For the sake of clarity and simplification we have adopted the modern form of spelling throughout, except where quoted.

LANGUAGE OF ARMS

ARGENT—silver
AZURE—blue
ENGRAILED—scalloped
ERMINE—conventional representation of fur
ESCUTCHEON—shield
FIELD—ground of shield
GULES—red
OR—gold
ORDINARY—geometrical figures that divide the shield
PROPER—natural—not conventional colors
SABLE—black
SALTIRE—the diagonal St. Andrews Cross
RAMPANT—standing on sinister hind leg with both fore legs elevated, the dexter above the sinister and the head in profile
RAMPANT GARDANT—rampant and full faced
RAMPANT REGARDANT—rampant with head looking backward
DEMI-LION—half lion

Abbreviations

b.—born	bur.—buried	m.—married
bapt.—baptized	s.—son	p.—page
d.—died	dau.—daughter	pp.—pages

THE COAT OF ARMS

In the ancient feudal castle where the first heraldic honor was conferred by the reigning monarch upon a noted countryman, there began the custom upon which the lore of heraldry is based. Throughout the centuries when a man was rewarded for chivalry or patriotism, he was granted the privilege of bearing coat armour as a symbol of the honor conferred upon him. By the custom of the middle ages this coveted distinction belonged to one man only and was inherited whole only by his heirs. The label was very commonly used by the heir apparent in its entirety altho he often chose a modification even in his father's life time. No rule governed the changes in the hereditary symbols used by the younger sons. Honors received for valor or some special service to King or Country or the proud armorial inheritance of a wife frequently influenced the change. A coat of arms became an object of pride and display used for shields, banners, trappings of a horse, the knight's long surcoat, seals for official documents, etc. In time of war it served as a rallying call for the family and the retainers whom it represented. So it was that each family of prominence bore a coat of arms. Through the sons the original coat was changed, added to, or taken from, according to the interests of the family, to distinguish one family line from another. Often times the new coat of arms bore some part of the inherited symbol, thus proudly acknowledging one's allegiance to the family of which he was a part. Today in the modern sense a coat of arms is used to preserve for posterity the record of an ancestry and as a testimonial of authentic descent.

There is evidence of the existence of Godwin de Stoctun of Stoctun, now Stoughton, in the Doomsday Book 1085, and it is generally accepted that he was the progenitor of those bearing the name of Stoughton, both in England and America.

According to the Doomsday Book the ancient manor consisted of 2266 acres. This was located in Stoke, County Surrey. About the time of King John, 1199-1216, the manor was divided into two equal

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STOKE CHURCH — STOKE-NEXT-GUILDFORD
In which the Stoughton Chapel and its memorials are located

THE STOUGHTON CHAPEL

In Stoke Church

parts, the manor of Stoctun and the Manor of Stoke. Following the division the descendants of Godwin de Stoctun continued to occupy the Manor of Stoctun. In 1345 Henry de Stoctun settled the manor on himself, his wife, and their heirs. It then passed to Walter, probably his son, and by direct descent to Thomas, Gilbert, Laurence, and Thomas, the latter only surviving five years. In 1575 the manor was settled by male inheritance upon Sir Laurence Stoughton upon his marriage to Rose Ive. In 1589 the Manor of Stoke was sold to Sir Laurence. After the union of the two manors separate courts continued to be held for both Stoke and Stoctun until 1615 when the courts were combined. Upon the death of Sir Laurence, 1615, he was succeeded by his third son, George, who died without issue. George's brother Nicholas, "barred the entail" in order to secure the manor to his daughter Rose, wife of Arthur Onslow, but his plans came to nought, for within a week of his own death, Rose Onslow died leaving a daughter only a few days old. This infant, now heiress under the last settlement to the manors of Stoctun and Stoke, only survived her mother a few months and the estates reverted in the end to the rightful heir, Nicholas, the son of Antony and grandson of Sir Laurence, a boy of fourteen.

These events were justly regarded as a remarkable instance of the truth that man proposes but God disposes, the more so that no less than nineteen male heirs had stood between Nicholas and his succession. Of the many children and grandchildren of Sir Laurence but one male survived, Nicholas. He was a worthy successor to his grandfather. He was created a Baronet in 1660-61, and died in 1685 leaving one son, Sir Laurence, who married in 1691 and died within one month of his nuptials without a child to follow him. Thus at his death the baronetcy became extinct. The estates were sold to provide portions for his four sisters and to pay his debts. The mansion was dismantled and so the Manors of Stoke and Stoctun passed from the possession of the Stoughton family.[14]

The Stoughton Manor at the time of the last Sir Laurence, with

its large house, its ancient Chapel, its lodges and cottages, farm buildings, lands, gardens and parks, was one of the show places of southern England. Little remains today to distinguish it as the community home of a worthy people of past ages save the parish name, sometimes called Stoughton Gardens, the Stoughton Chapel at the east end of the northern aisle in the ancient Church of St. John in Stoke next Guildford, the many memorials to the dead, the moat, and the antique fireplace and mantel which was removed to the Council Chamber of the Borough of Guildford when the house was demolished in 1700. In the Chapel is the brass of the Thomas Stoughton of Ash, County Kent, who died June 12, 1591.[3] These have a direct bearing upon the proof of lineal descent of the first American Thomas Stoughton.

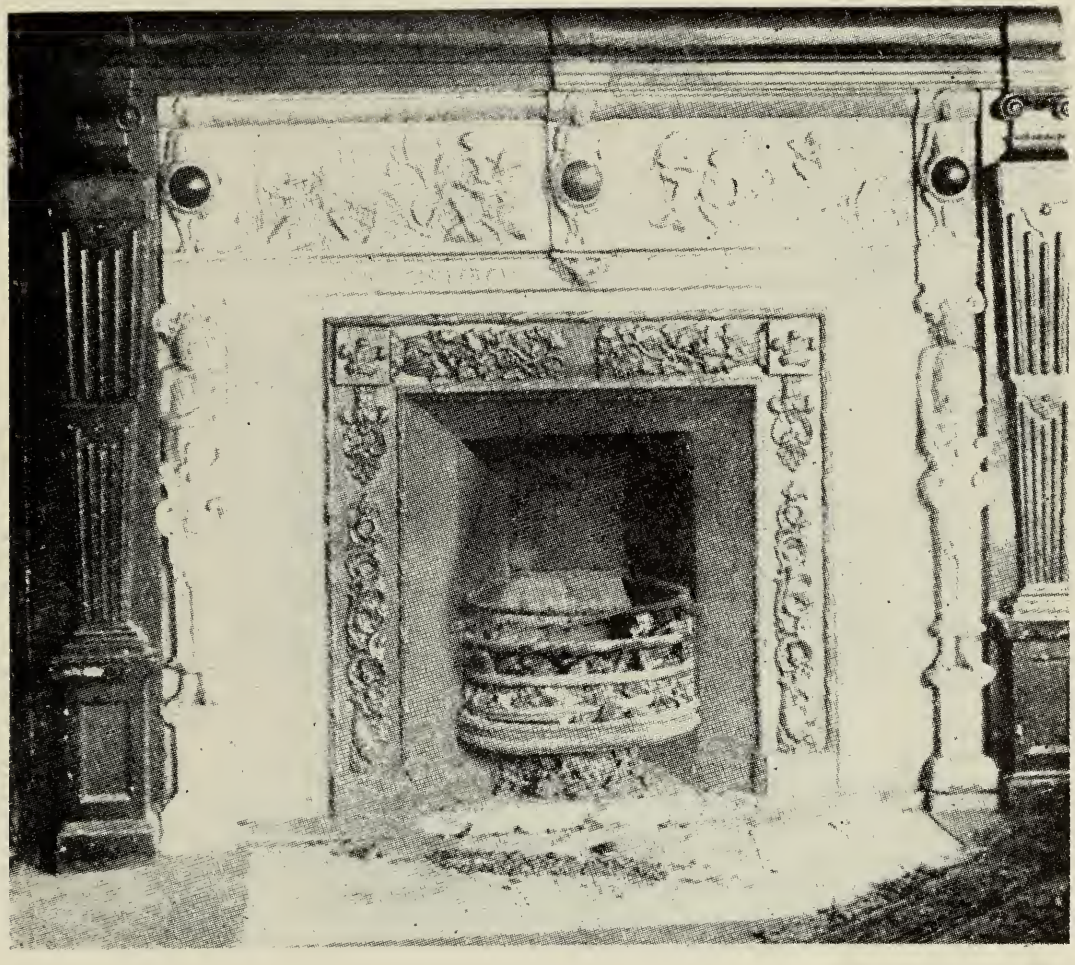
The original and chief branch of the Stoughton family used a coat of arms of a field of azure, a cross engrailed ermine, robin red breast ppr. (proper or borne in natural color).[4] At least one of the families located in County Surrey used the motto "Hoc Signum Non Onus Sed Honor"[5] which loosely translated is "This Banner no Burden but an Honor."

At the present time Stoughton has a beautiful parish church of comparatively recent construction. Stoughton Grange now stands on the site of the old manor house. West Surrey barracks and officers' quarters are located there with motor car and other industries making it a modern community, but there still remain people bearing the name of Stoughton in County Surrey.[6]

In the early part of the sixteenth century a younger branch of the Surrey Stoughtons became seated in St. Johns, County Warwick, where they occupied a large and ancient mansion. In 1691 when the chief line of Stoughton of Stoughton, County Surrey, became extinct by the death of Sir Laurence, the succession was preserved by the younger branch at St. Johns, County Warwick, until the death of Sir George Stoughton. The fortunes of this branch of the Stoughton family appear to have been at one time identified with those of the

THE STOUGHTON COAT OF ARMS

The Coat of Arms Used by the First Stoughton Family to Bear Arms in County Surrey



THE MANTELPIECE FROM STOUGHTON PLACE

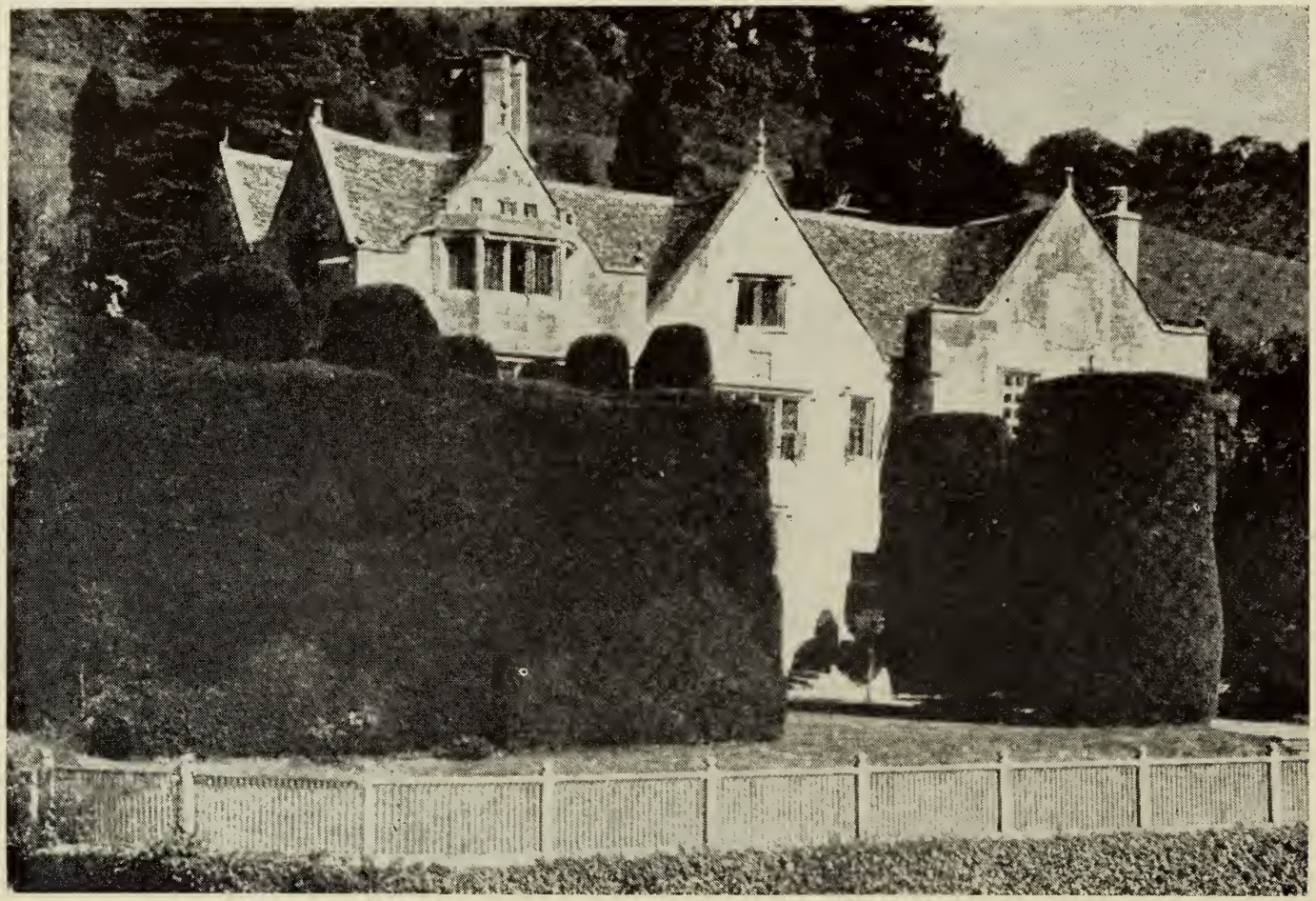
Removed to the Council Chambers in the Guildford Town Hall, when the Manor House was destroyed in 1700

STOUGHTON GRANGE

On the site of the Old Stoughton Place

STOUGHTON BARRACKS

The Keep and Officer's Quarters Stoughton, Stoke-next-Guildford, Surrey



THE OWL PEN MANOR
Uley, Gloucestershire, in the Cotteswolds

Earl of Warwick upon whose estates the Stoughton manor was standing until 1876.[7] The Warwick Stoughtons used a coat of arms closely resembling the Surrey Stoughtons' coat of arms with the motto "Hoc Signum Non Onus Sed Honor."

Another younger son went to Ireland and his descendant, Thomas Antony Stoughton of Ballyhorgan, County Kerry, and Gortgrennan, County Cork, returned to England in 1815, wooed and won Mary Daunt, heiress of Owl Pen Manor in Uley, Gloucestershire, in the Cotteswolds, and thus came into possession of her landed estate. He built her a large Victorian mansion and named the place Owl Pen Park, leaving the upkeep of the medieval architectural gem of the Daunt Owl Pen Manor to a caretaker. For over a hundred years it was known as a Stoughton place. The family used a coat of arms with some of the details of the original Stoughton of County Surrey.[9] In 1926 a remote heir sold both the Owl Pen Park and the Owl Pen Manor. A skillful architect with sympathetic understanding restored the manor house and it was, in 1954, owned and occupied by Mrs. Barbara (Crohan) Bray.[8]

County Kent adjoins Surrey approximately thirty-five miles from Guildford, in which Stoke and St. Johns Church are located. Here we find greater variations of the simple original heraldic symbol than in Warwick, Gloucestershire, Northhampton or Devonshire, in all of which counties we find Stoughton coats of arms. The Trent Stoughton coat of arms in County Kent is an excellent example of the adaptation of a coat of arms to represent the family interests. A robin red breast proper charged for distinction with a cross crosslet azure for Stoughton, and a crescent or, between two roses, gules barbed and seeded proper, for Trent.[10] The robin red breast is present in the Surrey, Warwick and Gloucestershire Stoughton arms.

In Kent also another Stoughton coat of arms is described as argent on a saltire gules between four tetherhooks sable an escallop or. Here we find a decided change, but it is very similar to a third Kentish Stoughton coat of arms.

COAT OF ARMS ON TOMB OF LIEUT. GOV. WILLIAM STOUGHTON

Dorchester, Mass.

Arms: Argent (silver) on a saltire [St. Andrews Cross] gules [red] between four door staples sable [black] an escallop ordinary.

Crest: A demi-lion rampant proper, holding an escallop ordinary.

Motto: Hoc Signum Non Onus Sed Honor.

For the American Stoughtons the family seated in Kent using the third or last coat of arms above-mentioned has the greatest significance.

There is in the old cemetery on Stoughton Street in Dorchester, Mass., the sarcophagus of Colonial Lieutenant Governor William Stoughton. Upon it is carved his coat of arms. In the church of St. Nicholas Cole Abbey, London, lies buried Thomas Stoctun, (one of the ways of spelling the name) who died in 1479-80. Here is the same coat of arms as found on Lieut. Gov. William Stoughton's tomb. Through the study of Stoughton wills beginning with that of Thomas Stoctun, 1479-80, the ancestry of Gov. William Stoughton is clearly delineated.

Lt. Gov. William Stoughton, 1631-1701, was the son of Israel, 1603-1645, and nephew of Thomas Stoughton, 1588-1661, two brothers who came to Dorchester, Mass., on the Mary and John[11] in 1630, sons of Rev. Thomas Stoughton, who had, because of nonconformity, been deprived of a living in Coggeshall Parish in 1606. A third son, Rev. John Stoughton of The Parish of St. Mary, Aldermanbury, London, remained in England.

The baptism of Thomas, 1588-1661, and John, 1593-1639, are recorded in The Naughton Parish Register, and that of Israel, 1603-1645, the youngest son, in The Coggeshall Parish Register, at each of which places the Rev. Thomas was serving at the time of their births.

The Rev. John Stoughton, a graduate of Emanuel College, Cam-

bridge, died in The Parish of St. Mary, Aldermanbury, London, in 1639, leaving a will sealed with the impression of the same coat of arms as found on the tomb of Gov. William Stoughton, his nephew.[12] This would indicate that the Rev. John Stoughton was entitled to use this coat of arms, and if he was, then his brothers Thomas and Israel and his nephew William were within their inherited right to do so. We find no evidence that Thomas, 1588-1661, or Israel, 1603-45, or their father, Rev. Thomas ever used this coat of arms or any other armorial symbol. There is, however, a faint impression upon the seal of Israel's will, but it is not distinguishable.

Who were the parents of Rev. Thomas Stoughton and through what lineage could the coat-of-arms used by Gov. William and Rev. John be traced?

There are three schools of thought regarding the parentage of Rev. Thomas Stoughton. One holds that he was the son of Antony and Agnes, and preceding them their lineage is traced through Sir Laurence Stoughton, mentioned previously, to Godwin de Stoctun who lived in the reign of William the Conqueror. Antony, 1598-1644, and Agnes were the parents of Sir Nicholas Stoughton, Baronet, born 1634, who compiled in manuscript form a history of the Stoughton family and manor extending down to 1672. This history can be found in the British Museum. The fact that the Rev. Thomas was born in or about 1557[13] and Antony 1598 precludes this premise. Those who hold to this theory base their statement on the Publications of the Harleian Society, London and Edinburgh, Vol. 12, which states that Thomas, (Rev.,) was the fourth son of Sir Antony Stoughton. The descendants of this Thomas are not listed. *Therein lies the weakness in the chain.* Moreover the coat of arms used by those who support this theory bears no resemblance to the coat of arms on the tomb of Colonial Governor William Stoughton. In the Victoria History of Surrey by H. E. Malden and the work by Manning we find source material for the history of the Stoughton family in England, but we find no documentary evidence in *consecutive form* that the

Rev. Thomas was a direct descendant in this particular line.

A second theory states that Rev. Thomas Stoughton was descended from Sir John Stoughton, Lord Mayor of London. This legend arose in the seventeenth century and received authority from its acceptance by the Heralds at their visitation of County Kent in 1619.

At the visitation in 1574, "Edward Stoctun of Ash, gentleman," registered his pedigree no farther back than his father, Thomas Stoughton of Dartford, Kent. This is understandable, for his grandfather, Henry Stoughton, who had inherited his father's business in London, appears in a list of persons, beginning with Edmund de la Pole and including Robert Parter, a murderer in prison in Cambridge who were exempted from the King's general pardon on the accession of Henry VIII to the throne April 30, 1509, a few months before Henry Stoughton died.[13] Whatever may have been his offense, it is evident Edward Stoughton was not proud of his grandsire and refused to claim him as an ancestor in the Heralds' visitation in 1574. Henry must have remained an unknown to his descendants, for after two more generations when in 1619 at the time of another Heralds' visitation, the pedigree came to be registered by Edward's married granddaughters, an ancestry was added representing Thomas Stoughton of Dartford, Kent, the father of Edward, as the second son of Sir John Stockton, Lord Mayor of London.

Whether the two fifteenth century families of Stockton, or Stoughton, had a common origin has not yet been ascertained. The probabilities are against it, for there is more than one place named Stockton, Stoctun, from which on coming to London, as both did, they might have taken their name; besides, the arms of these two families have no resemblance whatever. Those of the Lord Mayor were gules, a chevron vaire sable and azure between three mullets of the last, while the arms of Thomas Stoughton of Dartford Kent, buried in 1479-80 in the church of St. Nicholas Cole Abbey, London, were argent, a saltire of gules between four door staples sable. Moreover,

the family of the Lord Mayor was actively Yorkist during the Wars of the Roses which arose out of the contentions of the Houses of York and Lancaster to the Throne of England, the Lord Mayor himself being knighted on the field by the Yorkist Edward IV and possessing at his death a collar of gold of the King's livery; while the other John Stoughton and his brothers, the Thomas who died in 1479-80 and William, all served Henry VI, the Lancastrian King. Of William is definitely recorded that he suffered by his devotion to the Lancastrian cause.

The Lord Mayor states in his will that he was born at Amersham in Buckinghamshire, the son of William and Maud and grandson of John and Margaret Stoughton, and he refers to his brothers William and Thomas and his sister Margaret Hampden.[13]

John, William, and Thomas are names frequently reappearing in the Stoughton families even unto this day; so it is readily understandable how the numerous Johns, Williams, and Thomases could be confused without a follow through of documentary proof. This documentary evidence shows by comparison that the Thomas who died in 1479-80, with his brothers John and William who served the Lancastrian King, Henry VI, in London and elsewhere were not the Lord Mayor John and his brothers Thomas and William who served the Yorkist King Edward IV, but their slightly younger contemporaries.

The three brothers Thomas, John and William, Lancastrian in their allegiance, were all occupied wholly or chiefly in supplying the King's household either as officers of the household or as merchants and contractors. Their parentage has not yet been discovered, but it is not improbable that their court connections were laid in the preceding century when John de Stoctun "pessoner" was taken under the protection of Edward III in the service of Edward, "dearest eldest son, Prince of Wales."

Of these three brothers John appears to have been the eldest. He was appointed in 1436 one of the yeoman of the Catery, serving

in various capacities until 1460. William embarked on a similar career from 1450 until his death in 1491. In several instances their appointments in the King's service were duplicated, such as controller of the customs in Boston, England. In 1486, more than a year after Henry VII had won the crown of England on Bosworth Field from the Yorkist King Richard III, William Stoughton was admitted to be a "Poor Knight of Windsor" on the ground that "he had spent his whole youth in the service of Henry VI, and suffered great persecutions, tribulations and losses on account of his love." The Poor Knights of Windsor were a body, originally twenty four, instituted by Edward III in 1348 in connection with his establishment of the College of St. George's Chapel in Windsor Castle and are still in existence.[13]

What is known of Thomas Stoughton, 1479-80, the third brother, follows in greater detail. The coat of arms of Thomas Stoctun (Stoughton), 1479-80, in the church of St. Nicholas Cole Abbey, London, is the coat of arms cut on the tomb of Colonial Governor William Stoughton. In the Stoughton Chapel in the ancient St. John's Church in Stoke is the brass of Thomas Stoughton, late of Ashe, Kent, who died June 12, 1591, with a chevron described "On chevron between four door staples an escallop." This was the coat of arms allowed at the Visitation of Heralds in Kent in 1574 to this Stoughton family of Ashe and Dartford, County Kent.[13] From this evolves the third theory.

Because of the likeness of the coat of arms used by Thomas Stoughton, buried in the church of St. Nicholas Cole Abbey, London, 1479-80, the Lancastrian Thomas; the similarity of the chevron attached to the brass of Thomas Stoughton of Ashe, Kent, who died June 12, 1591, buried in Stoughton Chapel, St. John's Church in Stoke, to the coat of arms on the tomb of Gov. William Stoughton; the direct descent traced by wills from Thomas 1479-80, through five generations to Rev. Thomas; and the records in the Naughton and Coggeshall parish registers, we are led to the conclusion that the

American Stoughtons descended from the Kentish branch of the family through Rev. Thomas in the line of the Lancastrian allegiance, the son of Francis Stoughton and his wife Agnes who lived in the parish of St. Peter, Sandwich, as a country gentleman and was not the son of Sir Antony Stoughton and Agnes his wife, nor was he descended from Sir John Stoughton, Lord Mayor of London.

Because Israel Stoughton, who came to New England with his older brother Thomas, had no male descendants through his sons, of whom Colonial Lieut. Gov. William Stoughton was one, the Stoughtons in this country who descend through Thomas, 1588-1661, who came from England to Dorchester, Mass., in 1630 and removed to Windsor, Conn., in 1635, are in the line of Rev. Thomas Stoughton, and if they wish to do so are privileged to use the coat of arms used by Gov. William Stoughton.

★

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THE STOUGHTON COAT OF ARMS

Of Kentish origin in England,
Used by Lieut. Gov. William Stoughton of Dorchester, Mass.

Happy he, who with bright regard, looks back upon his father's fathers; who with joy, recounts their deeds of grace, and values himself as the latest link in the fair chain of noble sequence.

Goethe

PART TWO

THOMAS STOUGHTON

of

The Parish of St. Nicholas Cole Abbey, London.

——? — 1479-80

THOMAS[7] STOUGHTON

b. ?

d. 1479-80[a]

m.1. **CHRISTIAN**[d]

b. ?

d. ?

CHILDREN[a]

i **Thomas**[6] **Stoughton**[e]

★ ii **Henry**[6] **Stoughton**[e]—"Harry"—d. 1509

iii **Sybil**[6] **Stoughton**

iv **Appolyn**[6] **Stoughton**

v **Anneys**[6] **Stoughton (Agnes)**[e]

vi **Johaime**[6] **Stoughton (Joan)**—nun at Dertford[b.e.]

m.2. **BEATRICE** of Dertford, County Kent[b]

b. ?

d. 1499[b.c.]

CHILDREN

vi **Elizabeth**[6] **Stoughton**[b]—nun at Syon, County Middlesex

———★———

a. Will of Thomas Stoughton (Stoctun), citizen and fishmonger of London, dated Oct. 31, 1478; proved Feb. 8, 1479-80. Somerset House: Prerogative Court of Canterbury. Logge 3.

b. Will of Beatrice Stoughton, widow, of London, dated Oct. 16, 1497; proved June 17, 1499. Somerset House, Prerogative Court of Canterbury. Horne 34.

c. Will of William Copynger, one of the executors of the will of Beatrice Stocton, left by will to St. Nicholas Cole Abbey "so much as they allowed B. Stocton, widow, to whom I was executor, to have a window in the church, £ 3, 6 S, 8 d."

d. Tablet in church of St. Nicholas Cole Abbey, London.

e. Will of Rose Pittes of Dartford, widow, dated July 4, 1470. Somerset House: Consistory Court of Rochester, Vol. III, fo. 64.

THOMAS STOUGHTON

of

London

Thomas Stoughton, direct ancestor of Thomas Stoughton and Israel his brother, the first of the Stoughton name in New England, shared the patronage of the Crown with his two brothers, John and William, being of the King's Household and contractor to supply it. In February 1444[1] he was commissioned "to take fish for the expenses of the household and carriage therefore." In August 1445 he is described as the King's sergeant and purveyor of sea fish. The King granted him for life the office of Bailiff[2]—Mayor—of Hastings, but the grant was cancelled[3] upon representation that the men of Hastings by long established custom had enjoyed the right of electing their own Bailiff. Thomas Stoughton's interests as a leading citizen and purveyor of fish led him frequently to the south coast. About 1450, proceedings in the Court of Chancery show he was then importing fish from Flanders[4] for the King's Household. In 1452 he acquired from John Ipres of Rye, esquire, his lease from the Corporation of Rye, a tower still standing there and known as the 'Upres Tower,' a tenement with a cellar beneath, and other property in Rye.[5] A deed survives, not only sealed but signed by Thomas Stoughton in March 1454, by which he appointed James Hyde, esquire, receiver for his rents in Rye.[5] The device on his seal is a mermaid. It is not improbable that Mermaid Street and the Mermaid Inn in Rye derive their names from this device of the busy fish merchant which was doubtless set up on his warehouses and stamped on his boxes and bales. By July, 1456, he had sold all his property to Hyde.[5] In July, 1460, he was appointed "during pleasure," controller of the customs in Ipswich, Suffolk,[6] and in the following month had a commission to purvey fish for the Royal Household.[7] In March, 1475, he received the appointment of controller of the petty customs in the port of London, "provided he executed the office in person";[8] again a similar appointment at Sandwich in Nov., 1476.[9] Presumably he moved from London to

Sandwich about that time, after an active business career of not less than thirty-two years.

He was buried, as were both his wives, Christian and Beatrice, in the church of St. Nicholas Cole Abbey, then on Old Fish Street, but now, through the opening of streets, on Queen Victoria Street, London. For many years there existed a tablet in the church inscribed in Latin "Pray for the peace of ——— Stockton, citizen and fish monger[9a] of London and for Christian and Beatrice his wives," on which was depicted the arms as shown on the tomb of Colonial Governor William Stoughton. This is important for the proof of descent of the first Thomas Stoughton in New England, uncle of Governor William.

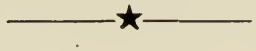
Under Thomas', 1479-80, will[10] his eldest son Thomas received all his lands in Kent and in the Parish of St. Katherine's by the Tower of London. This property probably included tenements in Dartford, where he found his second wife Beatrice.[11] Evidently Thomas, the eldest son, lived there, and later, because he had no male issue, his brother Henry's son, Thomas, ——-1528, came into the possession of the Dartford property. Here the Stoughton family lived until the time of Henry VIII.

We are able to connect the London Thomas Stoughton with the Dartford Stoughtons through the will of Rose Pittes,[12] who died in Dartford in 1470. She made Thomas Stoughton, 1479-80, fish monger and citizen of London, her trustee to sell her house in Dartford. Among her bequests were certain household goods to John Stokton, probably a son of Thomas, who died before his father, to Agnes Stokton,[10] Joan Stockton[10] in the Abbey, Thomas,[10] the son of Thomas Stokton, and his brother 'Harry'.[10] These were all the children of Thomas Stokton, 1479-80, of London. Joan is[10 11] mentioned in her father's and stepmother's wills as being a nun in Dartford Abbey.

Elizabeth, daughter of Thomas of London by his second wife, was a nun at Syon Abbey[10 11] in Brentford, Middlesex. At the dis-

solution of the Monasteries this house was given to the Earl of Northumberland and upon its site stands the present Syon House, seat of the Duke of Northumberland.

Thomas was buried in the Parish of St. Nicholas Cole Abbey, London, 1479-80.



1. Calendar of Patent Rolls, 1441-46, p. 252.
2. Ibid. p. 358.
3. Ibid. p. 427.
4. Early Chancery Proceedings (P.R.O.) 19/47128-31, Henry VI, 1449-1454.
5. Report of the Historical Manuscripts Commission, v. p. 499 (Muniments of the Town of Rye.)
6. Calendar of Patent Rolls, 1452-61, p. 589.
7. Ibid. p. 600.
8. Calendar of Patent Rolls, 1467-77, p. 484.
9. Ibid. p. 592.

9a. Fishmonger. A member of the Worshipful Company of Fishmongers, a highly respected guild that oversees the fish trade in London. Life Magazine, May 30, 1955.

10. Will of Thomas Stoughton (Stoctun), citizen and fishmonger of London dated Oct. 31, 1478; proved Feb. 8, 1479-80. Somerset House: Prerogative Court of Canterbury. Logge 3.
11. Will of Beatrice Stoughton (Stoctun), widow, of London, dated Oct. 16, 1497; proved June 17, 1499. Somerset House: Prerogative Court of Canterbury. Horne 34.
12. Will of Rose Pittes of Dartford, widow, dated July 4, 1470. Somerset House: Consistory court of Rochester, Vol. III, fo. 64.

HENRY STOUGHTON

of

Parish of St. Nicholas Cole Abbey, London

——? — 1509

HENRY[6] **STOUGHTON,**[a] "Harry,"[b c] Thomas[7]

b. ?

d. 1509[a]. bur. St. Nicholas Cole Abbey, London

m. **JOHANE**

b. ?

d. ?

CHILDREN

★ i **Thomas**[5] **Stoughton**—d. 1528

ii **Antony**[5] **Stoughton**

———★———

a. Will of Henry Stoughton, son of Thomas Stoughton, fishmonger, 20 December, 24 Henry VII, 1508; proved Aug. 9, 1509. Somerset House: Prerogative Court of Canterbury. Bennett 18.

b. Will of Rose Pittes of Dertford, widow, dated July 4, 1470. Somerset House: Consistory Court of Rochester, Vol. III, fo. 64.

c. Will of Thomas Stoughton, citizen and fishmonger of London, dated Oct. 31, 1478; proved Feb. 8, 1479-80. Somerset House: Prerogative Court of Canterbury. Logge 3.

HENRY STOUGHTON

of

London

Henry Stoughton (Stokton), sometimes called Harry, was Thomas Stoughton's, 1479-80, second son, and of him more is known than of his elder brother. He was his father's successor in the business in London and led an active life. It was to Henry, and not his elder brother Thomas, that his father bequeathed his "principal place in Old Fish Street and the two shops against the door of St. Nicholas . . . my great shops which Thomas Derham holdeth to farm, with a cellar and a shop of the yearly value of £ 4 13S 4 d" etc. To Henry's brother Thomas, the father willed all his property in Kent and in the Parish of St. Katherine's by the Tower of London. Thomas, dying without a male heir, his property came into the possession of his nephew Thomas, ——? — 1528, the son of Henry, who made Dartford his home.

Henry Stoughton, the merchant of London, is presumably the Henry Stoughton who in December, 1491, was part owner of two ships captured by pirates of Bruges,[1] and the fishmonger of London who, [for reason not known], appears in a list of persons beginning with Edmund de la Pole and including Robert Porter, a murderer, in prison in Cambridge who were exempted from the King's general pardon[2] on the accession of Henry VIII, April 30, 1509, a few months before Henry Stoughton died. What could have been his offense?

It is very unfortunate for the history of the family at this point that the records of the Fishmonger Guild or Company of which they were prominent members were all destroyed in the fire of London.

His will, dated December 28, 1508, directs that he be buried beside his mother in the parish church of St. Nicholas Cole Abbey in Old Fish Street. "I give to my wife, for her life, all the lands and tenements that were of the very bequest of my father unto me; and after her decease, to Thomas Stokton, my eldest son; to remain, if he die

without issue, to Antony, my younger son; and after the decease of my children, if they die (as God forbid) to Thomas Stokton, my brother. All the residue of my goods, to my wife Johane, and not one penny from her; and I make her my executrix."[3]

The will was proved by the executrix named Aug. 9, 1509.

1. Calendar of Patent Rolls, Henry VI. Vol. 1, p. 377.
2. Letters and Papers, Henry VIII, Vol. 1, No. 11/10.
3. Will of Henry Stoughton, son of Thomas Stoughton, fishmonger, 20 December, 24 Henry VII. 1508. Somerset House: Prerogative Court of Canterbury. Bennett 18.

THOMAS STOUGHTON

of

Dartford

——? — 1528

THOMAS[5] STOUGHTON[a], Henry[6], Thomas[7]

b. ?

d. 1528.[a] Will dated June 28, 1528; proved July 23, 1528.

m. **MARGARET**[a]

b. ?

d. Shortly before 1528

CHILDREN[a]

i **Peter[4] Stoughton**

★ ii **Edward[4] Stoughton,** b. 1495[b]; d. 1573-74. Ash, Kent[c]

iii **Richard[4] Stoughton,** d. 1556[d]

———★———

a. Will of Thomas Stokton of Dartford in the diocese of Rochester, gentleman, dated June 28, 1528; proved July 23, 1528. Somerset House: Consistory Court of Rochester, Vol. VIII, f. 168.

b. Public Record Office: Exchequer Depositions, Trinity (2 Elizabeth No. II).

c. Will of Edward Stoughton of Ash, Kent, dated Mar. 27, 1573; proved Feb. 16, 1573-74. Canterbury: Probate Registry: Consistory Court of Canterbury, Vol. 32, fol. 46.

d. Will of Richard Stoughton of St. Andrews next Bainards Castell in London, dated Dec. 14, 1555; proved Dec. 16, 1556. Somerset House: Prerogative Court of Canterbury, More 37.

THOMAS STOUGHTON

of

Dartford

Thomas Stoughton, the eldest son and heir of Henry, seems to have forsaken the mercantile pursuits of his father and grandfather and to have lived as a country gentleman upon his estates in Dartford. One wonders if he wished to live away from the scenes of his father's unhappy fate, and preferred the peace of country life to the stresses and strains of life as a business man in the city of London. He had a goodly inheritance through his father and grandfather Thomas, ——? — 1479-80, and as the heir to his Uncle Thomas who, we assume had no male heirs.

Owing to the quiet tenor of his life it is more difficult to find records of his participation in the affairs of his day, so our knowledge is confined to what is gleaned from his will. This he made on June 28, 1528, desiring to be buried in Dartford Church near his lately deceased wife, Margaret. His is the last will in the family line to be made before the Reformation. He directs that prayers be said for himself and wife, our friend's souls and all Christian souls, and that the customary masses be said for himself and wife. 6S, 8d is to be spent for setting up a cross upon the tower of Dartford Church, "when it shall be in hand to be finished." There was doubt in his mind regarding his eldest son Peter for he wrote "If Peter Stokton, my eldest son [a new name in the family], succeed me in my lands in Dartford, Sandwich and Depford" etc. but his second son Edward was the chief beneficiary under the will and was made his executor "willing him to endeavor himself in the execution hereof as it may be to God's pleasure, for the wealth of the souls aforesaid and to the comfort of his brother, kindred and other friends, like a charitable and natural son should do for his father." Parish registers were not instituted in England until eight years later, and in many places were not kept for an indeterminate time so we have no way of learning whether Peter died at this time or not.

Thomas bequeathed 40 pounds to his younger son Richard out of his lands in Dartford, Sandwich and Depford. Richard established himself in London and held tenements in St. Katherines, at Lambeth [on the east bank of the Thames, opposite to Westminster] and at Kennington in Surrey, now a densely populated part of London. He made his will Dec. 4, 1555, and his widow and executrix proved it Dec. 16, 1555. He was then living in the parish of St. Andrew's next Baynards Castle, London, and describes himself as a gentleman. The Church of St. Andrews next Baynard's Castle is otherwise known as St. Andrew's by the Wardrobe, i.e., close to the offices of the King's Great Wardrobe. Among his bequests are those to his brother Edward's children, whom he names "To Joel [the youngest son], Susanne, Sara and Martha Stoughton, my brother Edward's children £ 3, 6S, 8d. each. To my nephew Francis Stoughton, my brother Edward's son £ 10 which he borrowed of me, and to his brother Thomas £ 5. To Alice Stoughton my brother Edward's daughter £ 40 towards her marriage." The identification of these children as the sons and daughters of his brother Edward are important in tracing the line of descent.

EDWARD STOUGHTON

of

Ash, Kent

1495 — 1573-74

EDWARD[4] **STOUGHTON**, Thomas,[5] Henry,[6] Thomas[7]

b. 1495, being aged 75 in May 1570[a]

d. 1573-74,[b] bur. in Chancel of St. Mary's Church in Ash

m.1. **MARY EXHURST**—second dau. and co-heir of Richard of Exhurst[c] in the Parish of Linton, Kent

b. ?

d. ?

CHILDREN[c]

★ i **Francis**[3] **Stoughton**[e] of the Parish of St. Peter, Sandwich

m. Agnes;[d] will proved Sept. 30, 1557

ii **Thomas**[3] **Stoughton**[e] of the Parish of St. Martins, Canterbury, formerly of Ash, Kent; d. June 12, 1591

m. 1. Jane Omer,[c] his stepmother Ellen's daughter and heir of Lawrence Omer

m. 2. Agnes,[c] daughter of John Trignall

iii **Alice**[3] **Stoughton**[c e]

m.2. **ELLEN SHERBORN**,[c] widow of Lawrence Omer in or before 1550[f]

b. ?

d. 1574-75; will proved June 25, 1575[f]

CHILDREN[e f] born before 1555

iv **Joel**[3] **Stoughton**

v **Susan**[3] **Stoughton.** m. Cole[f]

vi **Sarah**[3] **Stoughton.** m. Younge[f]

vii **Martha**[3] **Stoughton**

a. Public Record Office: Exchequer Depositions Trinity (2 Elizabeth No. 11).

b. Will of Edward Stoughton of Ash, Kent, gentleman, dated Mar. 27, 1573; proved Feb. 16, 1573-74. Canterbury: Probate Registry: Consistory Court of Canterbury, Vol. 32, fol. 46.

c. According to the pedigree drawn up at Heralds College.

d. Will of Francis Stoughton of St. Peters in Sandwich, gentleman, dated July 28, 1557; proved Sept. 30, 1557. Canterbury Probate Registry: Archdeaconry Court of Canterbury, Vol. 32, fol. 228.

e. Will of Richard Stoughton of St. Andrews next Bainardes Castell in London, gentleman, dated Dec. 4, 1555; proved Dec. 16, 1556. Somerset House: Prerogative Court of Canterbury, More 37.

f. Will of Ellen, widow of Edward Stoughton late of Ash, Kent, gentleman, dated May 18, 1574; proved June 25, 1575. Canterbury Probate Registry: Consistory Court of Canterbury, Vol. 32, fol. 141.

EDWARD STOUGHTON

of

Ash, Kent

Edward Stoughton, second son[1] of Thomas Stokton, ? — 1528, of Dartford in the diocese of Rochester, gentleman, and his wife, Margaret, became the head of the family and through him the line continues. He lived at the Moat Farm in Ash, Kent,[2] a parish adjoining Sandwich, as a country gentleman. J. R. Planche in "A Corner in Kent," i.e. Ash, wrote in 1864 that Moat Farm was in the possession of the Stoughton family as early as Elizabeth's reign. Edward's will refers to "the new hangings in the Moat chamber."

Edward's older brother Peter was mentioned in his father's will in such a way that one is led to believe he may have been ill with little expectation of survival. We find no record of his death but as Edward was made chief beneficiary and executor and admonished to "endeavor himself to the comfort of his brother" under the will, we assume that Peter was physically or mentally incapable of carrying the responsibilities as head of the family.

According to the pedigree drawn up in the College of Heraldy, Edward was married twice: first to Mary Exhurst, second daughter of Richard Exhurst. By her he had Francis,[4 5] Thomas[5] and Alice.[5 6] By his second wife, Ellen Sherborn,[2 3 7] he had a son Joel, and daughters Susan, Sarah and Martha, all of whom are mentioned in Edward's brother Richard's will, proved Dec. 16, 1656.

Edward lived during the period of many changes in England. At the time of his father's death, England was a Catholic country which in the preceding century had prosecuted with vigor the heresy of Wycliffe. Edward himself was a clerk to the Prioress of Dartford Priory. By the time he was fifty the country had thrown off its allegiance to the Pope, and all monastic houses were disestablished and

their property confiscated by the Crown. Most of it was granted with very little delay to the courtiers and officials.

During the fifteen years Edward lived under the reign of Protestant Queen Elizabeth, his allegiance had evidently been transferred to the Protestant Church. The fact that in his will he made no mention of masses to be said for the repose of his soul, as had been done by his father and grandfather, indicates that he at least sympathized with the religious movement of the Reformation.

Upon the death of Edward's younger brother Richard[3] of St. Andrews, next Bainardes Castell London, gentleman, will dated Dec. 4, 1555; proved Dec. 16, 1556, Edward was made overseer of the will. Richard provided that masses be said for the souls of his mother Margaret and his father Thomas of Dartford. This was eleven years after the Reformation and popish practices had been abolished, but Mary, the Catholic daughter of Henry VIII, had ascended to the throne in 1554 and for three years of her reign England "returned to Rome."

In Richard's will he bequeathed to Joel, Susanne, Sara and Martha, his brother Edward's children 3 £, 6s, 8d. each. "To my nephew Francis Stoughton, my brother Edward's son, 10 pounds which he borrowed of me: to his brother Thomas Stoughton, 5 pounds. To Alice Stoughton, my brother Edward's daughter, 40 pounds toward her marriage. To my daughter Dorothy, 100 pounds at 16; if she die under that age, 40 pounds to be divided among Alice, Susanne, Sara and Martha Stoughton and 60 pounds to my wife . . . After her death if my daughter is under 16, the said leases shall remain equally to the said Francis Stoughton and Thomas Stoughton, they paying 5 pounds yearly to my daughter until she come to the age of 16 years."

At the time Edward made his will, Mar. 27, 1573, his first family had been provided for. His eldest son Francis, of St. Peters, Sandwich, had been dead nearly sixteen years, and two of the daughters of the second family were married. Edward mentions Thomas, the

surviving son of the first marriage, only to direct that he should take care to have his young half brother Joel presented at the manor court at Kennington in Surrey as his father's heir "according to the custom of the manor," which was that the youngest son, not the eldest, was heir to the tenant deceased. This Thomas, son of Edward and Mary, and brother of Francis, was known as Thomas Stoughton of St. Martins, Canterbury.

Usually, in these old wills there is a bequest to the poor. In Edward's will "To the poore, 20s on my burial day."

Edward requested that he be buried "in the chancel of St. Marys in Ash Church against my pew there" which was then accepted by the decree of Elizabeth as one of the Churches of England.

1. Will of Thomas Stokton of Dartford in diocese of Rochester, gentleman, dated June 28, 1528; proved June 23, 1528. Somerset House: Consistory Court of Rochester, Vol. VIII, f. 168.

2. Will of Edward Stoughton of Ash, Kent, gentleman, dated Mar. 27, 1573; proved Feb. 16, 1573-4. Canterbury: Probate Registry: Consistory Court of Canterbury, Vol. 32, fol. 46.

3. and 5. Will of Richard Stoughton of St. Andrews next Bainardes Castell in London, gentleman, dated Dec. 4, 1551; proved Dec. 16, 1556. Somerset House: Prerogative Court of Canterbury, More 37.

4. According to pedigree drawn up at Herald College.

6. Will of Francis Stoughton of St. Peters, Sandwich, gentleman, dated July 28, 1557; proved Sept. 30, 1557. Canterbury Probate Registry: Archdeaconry Court of Canterbury, Vol. 32, fol. 228.

7. Will of Ellen Stoughton, widow of Edward Stoughton, late of Ash, Kent, gentleman, dated May 18, 1574; proved June 25, 1575. Canterbury Probate Registry: Consistory Court of Canterbury, Vol. 32, fol. 141.

FRANCIS STOUGHTON

of

St. Peters, Sandwich

1531 — 1557

FRANCIS[3] **STOUGHTON**[a] Edward[4], Thomas[5], Henry[6], Thomas[7]

b. about 1531[e]

d. 1557[b], will dated July 28, 1557; proved Sept. 30, 1557

m. **AGNES**

b. ?

d. ?

CHILDREN

★ i **Thomas**[2] **Stoughton** [b d c] b. before or about 1557

———★———

a. Will of Richard Stoughton of St. Andrews next Bainardes Castell in London, gentleman, dated Dec. 4, 1555; proved Dec. 16, 1556. Somerset House: Prerogative Court of Canterbury. More 37.

b. Will of Francis Stoughton of St. Peters, Sandwich, gentleman, dated July 28, 1557; proved Sept. 30, 1557. Canterbury Probate Registry: Archdeaconry Court of Canterbury, Vol. 32, fol. 228.

c. Will of Thomas Stoughton of St. Martin's, Canterbury, dated June 7, 1591; proved June 17, 1591. Canterbury Probate Registry: Consistory Court of Canterbury, Vol. 36, f.f. 212-20.

d. Will of Thomas Stoughton of St. Paul's Parish, Canterbury, dated Mar. 2, 1611-12; proved Apr. 2, 1612. Canterbury Probate Registry: Archdeaconry Court of Canterbury, Vol. 55, f.f. 30-2.

e. Statement of Rev. Thomas in a letter to his children, dated Aug. 20, 1622, now among his Treatises in the British Museum, 4371, b. 20.

FRANCIS STOUGHTON

of

Parish of St. Peters, Sandwich

Francis, eldest son and heir of Edward Stoughton of Ash, died as quite a young man, only two years after his Uncle Richard, sixteen years before his father and fifteen months before Protestant Elizabeth succeeded her Catholic sister Mary upon the throne. However, there is no trace of papal leaning in the will of Francis; in fact, we read into this will the seed of non-conformity which was later to be the bone and sinew of the life of his only son, Rev. Thomas Stoughton.

Richard Stoughton, his father's brother, mentions Francis, his brother Thomas and sister Alice. "To my nephew Francis Stoughton, my brother Edward's son, ten pounds which he borrowed of me; to his brother, Thomas Stoughton five pounds - - - - -. To Alice Stoughton, my brother Edward's daughter, forty pounds toward her marriage."

Francis' will is largely concerned with provisions for his wife Agnes, his only son Thomas and his sister Alice. To Thomas his brother, known as Thomas Stoughton of St. Martins, Canterbury, "all my lands, tenements - - - - (etc.) until my son Thomas is 21." His son Thomas was to have "£ 3. 6. 8. yearly to keep him in school." There is no bequest to the church for any purpose. He directs that he be buried in the Chancel of St. Jones (Johns) in the Church of St. Peter, "if I die there." He lived in the Parish of St. Peter, Sandwich, as a country gentleman, having land in Ash and elsewhere.

When Francis' father died, 1573-74, sixteen years after Francis, we find no mention in his will of Francis' son Thomas. One wonders if Francis had incurred the displeasure of his father, which displeasure carried down to his grandson, or whether the oldest son had received his inheirtance upon maturity. "According to the custom of the manor" the youngest son Joel was heir to the tenant deceased, so this may account for there being no mention of the only child of his eldest son in Edward's will.

THOMAS

STOUGHTON

"BRASS"

1591

He lived in the Parish and was buried in the Church of St. Martin, Canterbury

In his will, dated July 28, 1557, proved Sept. 30, 1557, Francis left the keeping of his son Thomas, 1557 — 1622, to his wife Agnes. In the event of her death while the boy was still under 21, Francis named his brother Thomas of St. Martins, Canterbury, son of Edward and Mary, as trustee and guardian of his young son Thomas.

When Thomas Stoughton of St. Martins, Canterbury, made his will dated and proved June 1591, he mentions his half brother Joel and Joel's daughters, Elizabeth and Rebecca, his own three married daughters who were his heirs, and important for the proof of descent of Thomas Stoughton of Windsor, Connecticut and his nephew Lieut. Gov. William Stoughton of the Colony of Massachusetts, "to the two daughters (unnamed) of my nephew Thomas Stoughton [for whom he had been trustee], minister, 20 pounds at marriage."

Again important for the American branch of the Stoughton family, the Thomas Stoughton, son of Francis, is further identified in the will of Joel Stoughton's son, another Thomas Stoughton of St. Paul's Parish in Canterbury dated March, 1612; proved April, 1612. The bequest reads "To Thomas Stoughton, my cousin, minister of the word of God 40s." There is a memorial to this Thomas Stoughton, 1611-12, aged 26, in St. Paul's Church, Canterbury.

And so we see by these various wills of Edward's sons, Francis of St. Peters, Sandwich, gentleman, dated July 28, 1557; proved Sept. 30, 1557; Thomas of St. Martin's, Canterbury, gentleman, dated and proved June 1591; and Joel's son Thomas of St. Paul's Parish, Canterbury, gentleman, dated in March and proved in April 1611-12, that the Rev. Thomas Stoughton was the son of Francis and Agnes his wife, the nephew of Thomas Stoughton of St. Martin's, Canterbury, and the cousin of Thomas Stoughton of St. Paul's, Canterbury.

Will of Francis Stoughton of St. Peters, Sandwich, gentleman, dated July 28, 1557; proved Sept. 30, 1557. Canterbury Probate Registry: Archdeaconry Court of Canterbury, Vol. 32, fol. 228.

Will of Thomas Stoughton of St. Martins, Canterbury, dated June 7, 1591; proved June 17, 1591. Canterbury Probate Registry: Consistory Court of Canterbury, Vol. 36, f.f. 212-20.

Will of Thomas Stoughton of St. Pauls Parish, Canterbury, dated March 2, 1611-12; proved Apr. 2, 1612. Canterbury Probate Registry: Archdeaconry Court of Canterbury, Vol. 55, f.f. 30-2.

REV. THOMAS STOUGHTON

of

Naughton and Coggeshall Parishes

1557? — 1622?

REV. THOMAS[2] STOUGHTON, Francis[3], Edward[4], Thomas[5], Henry,[6] Thomas[7]

b. before or about 1557[a]

d. after or about 1622[b]

m. **KATHERINE**[d]

b. ?

d. Apr. 18, 1603[c]

CHILDREN[d]

i **Mar(y)[1] Stoughton,**[k]. m. John Manfield, 1605.

ii **Thomas[1] Stoughton,** bap. July 9, 1588;[d] d. 1661;

m. 1. Elizabeth[7] Montpesan[e]

m. 2. Margaret Barrett, widow of Simon Huntington[f]

iii **Judith[1] Stoughton,** b. 1591;[g] d. 1639;

m. 1. John Denman about 1620[i]

m. 2. Smead or Snead

iv **Anne[1] Stoughton,** bapt. Nov. 10, 1591; bur. Dec. 11 or 17, 1591[d]

v **John[1] Stoughton,** bapt. Jan. 23, 1593[d]; d. 1639;

m. 1. Mary, said to have belonged to the family of Machell, widow of Rev. Ralph Cudworth of Aller in Somerset[e]

m. 2. Jane Brown of Frampton, Dorset[e]

vi **Anne[1] Stoughton,** m. Henry Chamberlain[h]

vii **Israel[1] Stoughton,** bapt. Feb. 18, 1603[c]; d. 1645[o]
m. Elizabeth Knight of Rotherhithe Mar. 27, 1627[e]

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a. Will of Francis Stoughton of St. Peters in Sandwich, gentleman, dated July 28, 1557; proved Sept. 30, 1557. Canterbury Probate Registry: Archdeaconry Court of Canterbury, Vol. 32, fol. 228.

b. Will of Charles Evers of Grays Inn, London, Esquire, dated Apr. 12, 1619; proved Dec. 20, 1620. Somerset House: Prerogative Court of Canterbury, Soame, fo. 114. Also letter of Rev. Thomas to his children filed with his Treatises in British Museum.

c. Coggeshall Parish Register.

d. Naughton Parish Register. Also registration of son John in Emanuel College: Alumni Cantabrigieness, Part 1, p. 330, by J. and J. A. Venn.

e. The English Descent of Gov. William Stoughton by Ethel Stokes, geneologist. Unpublished manuscript, Frederick Arthur Stoughton.

f. Letter of James Cudworth to his stepfather, Rev. John Stoughton, P.R.O. State Papers Colonial, Vol. VIII, No. 39.

g. Will of Thomas Stoughton of St. Martins, Canterbury, dated June 7, 1591; proved June 17, 1591. Canterbury Probate Registry: Consistory Court of Canterbury, Vol. 36, f.f. 212-20.

h. The records of the Massachusetts General Court, May 14, 1645, "Upon weighty reasons moving, it is ordered yet Mrs. Chamberlain, widow, sister of Israel Stoughton (lately a worthy member of ye common weale) shall be allowed out of Mr. Andrews gift, either a cow or five pounds."
Henry Chamberlain, a shoe maker from Hingham, Norfolk, England, came to New England in the Diligent in 1636 with his mother Christian, his wife Anne and two children. Anne, the sister of Israel Stoughton, may be one of the two unnamed daughters of Rev. Thomas Stoughton mentioned in the will of Thomas Stoughton of St. Martins, Canterbury, the other may be Mary or Judith. We do not have a record of the dates of the daughters' births, so their place in the family line is not necessarily chronologically placed.

i. Judith married John Denman in England and later Snead. She was one of the signers of the Dorchester Church Covenant in 1636. She was a widow at the time of her death. The General Court confirmed Israel Stoughton as executor of the will of his sister Judith Snead. The disposal of her property is on record though no copy of her will has been preserved.

k. Mar(y) Stoughton was married at Coggeshall, July 1605, to John Manfield. Coggeshall Parish Registry.

m. Compendium of American Genealogy, Vol. V, p. 107.

n. American Genealogist, Vol. 29, No. 4.

o. Winthrop's Journal.

THE NAUGHTON PARISH CHURCH

Rev. Thomas Stoughton was Rector — 1586

REV. THOMAS STOUGHTON

of

Naughton and Coggeshall Parishes

Thomas Stoughton[1], only child of Francis and Agnes his wife, must have been a very small child at the time of his father's death, for he did not matriculate at Cambridge (from Trinity) until 1573. He received his B.A. degree from Queens College in 1577,[20] was made a Fellow of the College in 1579, and became Master of Arts in 1580, "in the Bishop's Chapel within his Manor of Bugden." He was ordained deacon and priest at Lincoln February 13, 1581-82. In July 1586 he was installed Rector at Naughton near Ipswich in Suffolk and remained there until July 1594 under the patronage of John Moore, following the previous Rector, Richard Tamplin, upon his retirement.

The church at Naughton, still standing, dates from the early past Norman period and was obviously built by the Normans upon a Saxon foundation. The tower lacks buttresses, a style of architecture preferred by the Normans, but the font within the church displays markings which are plainly Saxon. An unbroken record of the Rectors has been kept from Ran de Cockfield in 1300 to the present day.[2]

Early in his career the Rev.[19] Thomas became attracted towards the Presbyterian movement which came into some prominence about the middle of Elizabeth's reign. Though the activities of its members seldom progressed beyond discussion, their doctrines were unacceptable to the authorities, and many clergymen suffered deprivation of their livings for professing them. This Presbyterian movement was not the foundation of the later Presbyterian movement of Civil War times, but was actually the starting point of the Congregationalists who later found a home in New England. The editor of the Minute Book of the Dedham Classis states that "the movement was made possible and as far as it succeeded, successful owing to the support of the gentry such as Lord Rich."[3] It was Lord Rich who in December,

1600 presented Thomas Stoughton to the living of Coggeshall in Essex, of which he was deprived because of his opinions in 1606.

In the Minute Book of the Dedham Classis we find frequent mention of Thomas Stoughton, beginning with Oct. 22, 1582, when he was chosen one of thirteen persons for the assembly. He signed his name Thomas Stoughton. On March 4, 1582-83 "the place of the next meeting appointed at Barfold at Mr. Stoctons." At a meeting in Boxford "Mr. Chapman, Mr. Stocton and Mr. Morse crave the judgement of some godly men in Cambridge touching the Sabbath. The state of the question is this: first that there is a Sabbath; second, it is not a whole natural day; third, that we be not bound to the same rest that was with the Jews." Upon what trivial questions men argued — and yet they were questions which rocked the foundations of society and proved to be anything but trivial. Men often forfeited their freedom, even their lives, when they dared to question the accepted interpretation of the Bible! How we rejoice and have profited because they were thinking men and had the courage to stand for their convictions regardless of consequences to themselves. Thomas Stoughton was one of those resolute men who suffered great privations because of his opinions on the burning issues of that turbulent period of English history.

We find Rev. Thomas appointed as moderator, speaker and to conferences with other ministers, even papists, on many occasions. He frequently asked advice about his dealing with members of his parish or relating to his own personal affairs in connection with the church. It is notable how frequently in those religiously disturbed times no answer is given and no action taken upon his requests. Any spoken word or definite action might bring censure from the Bishops with direful results, as Thomas Stoughton experienced later. So it is apparent in this Minute Book of the Dedham Classis that the people feared to take a stand. To illustrate: At Coggeshall, Sept. 7, 1584 with Mr. Stocton moderator we find, "Mr. Stocton moved whether he might safely in conscience preach, being requested there unto, he

being yet no minister. It was not dealt in." On Feb. 7, 1584 at an extraordinary meeting held in Dedham, Mr. Andrews wanted to depart from Wenham to be a teacher. "Mr. Stoctun was against his departure and said further that he might not go from being a pastor, which was the higher calling, to be a teacher, which was the inferior, but to this reason some of the brethren answered that in these disordered times, they thought it might be wherein every teacher doth for the people's good exhort." No action. On August 2, 1585 at Coggeshall there appears a significant entry. "Mr. Stocton asked whether the Contents before the chapters, (in the Bible) might be read, many of them being collected wrong." Again referred to further consideration. What heresy! He questioned the word of God as written! Even then he was laying the foundation for being deprived of the living of Coggeshall.

On Sept. 6, 1585 at Peldon "Mr. Stocton moved the brethren to advise him what he might do in a matter where unto he was entreated and called by common consent, viz., to accept of a living. The brethren thought it very convenient he should accept the calling, if his affection stood with the people and that he might have a lawful calling to them and quietly pass through the Bishops hands." This promotion in Kent evidently was cancelled, for he was still attending meetings in Essex in Mar. 1586. Later, June 27, 1586, "Mr. Cricke required the brethren's advice for Mr. Stocton accepting of Nawton living which they all agreed unto." These "calls" of Thomas Stoughton seem to be one of the very few questions upon which a definite conclusion was reached. One wonders if the good men were glad to rid themselves of this man with a questioning mind and accepted with alacrity the opportunity to wish him God speed in another parish!

Not a year had passed before our Thomas was in trouble at Naughton for we read: April 3, 1587 at Peldon "Mr. Cricke moved the brethren to give their advice whether Mr. Stocton should leave Nawton having been at so great charge and like to be more and none would bear any part with him, and yet, having tried his right

it was feared he should not be at quiet. It was thought good he should move some to talk with Mr. More and if he would not defend his right and bear his charge, then to leave it. Some thought it hard to leave the people and make Mr. More begin suit afresh again." But even after the above "Mr. Stocton" continued to be moderator, speaker, questioner and dissentor. After Dec. 2, 1588 we find no further reference to "Mr. Stocton" in the Minute Book of the Dedham Classis.

These extracts — also show that Thomas Stoughton was living in Barfold, Suffolk[18] in March 1583 seemingly ministering to the people, possibly as a curate, perhaps as an independent preacher.

The Book of Inductions among the muniments of the Archdeacon of Sudbury states that Thomas Stoughton was deprived of the living at Naughton, date not given, and that Edward or Edmund Stubbin was presented as his successor July 29, 1594. This date and the fact that the baptism of Thomas, the son of Rev. Thomas and Katherine, his wife[5], is recorded in the Naughton Parish register July 9, 1588, and the baptism of his son, John, January 23, 1592-93[5], may be a basis for the deduction that he continued to serve the parish until at least after the baptism of John.

The will of his uncle, Thomas Stoughton of St. Martin's Parish, Canterbury[6], shows that Thomas Stoughton, the minister of Suffolk, had two daughters before 1591, the date of the will. "The two daughters of my nephew Thomas Stoughton, minister, £ 20 each at marriage." Rev. Thomas' son, Thomas, was probably born very soon after institution at Naughton, and John shortly before he was deprived of the living there. From this time until he was presented by Lord Rich to the living of Coggeshall in Essex on Dec. 12, 1600, we have no record. His son Israel was baptized at Coggeshall February 18, 1602-3, his wife Katherine being buried there the April following.[8] In July, 1605, Mar[y] Stoughton, who may have been his daughter, was married to John Manfield.[9] He was deprived of the living of Coggeshall

and his successor, Ralph Cudworth, was admitted on the presentation of Lord Rich, April 6, 1606.[19]

The reasons for his removal have not been learned but as with many another minister of that time, the grounds may have been nonconformity to the established Church of England. He may therefore never have held another pastorate.

It is uncertain where Rev. Thomas lived after the time of his deprivation. He for a while presumably carried on active ministerial work somewhere in the eastern part of England. His name appears[16] in 1606 with a group of ministers mentioned in the will of Timothy St. Nicholas[10] of the family of St. Nicholas of Ash near Sandwich, but then living in County Cambridge. In 1610 Alice Wade,[11] widow, of Bildeston, Suffolk, left 20s. by will to "Mr. Stoughton, a silenced preacher." In 1615 his son [Rev.] John, in a letter not dated as to place, sends a message to his tutor at Emanuel College,[12] from his father. Charles Evers of Grays Inn, London, willed Rev. Thomas of St. Bartholomews in Sandwich, Kent, 10 pounds in 1619.[13]

From his several Treatises now in the British Museum, additional facts regarding his thinking and place of living are revealed.

1. "A General Treatise Against Poperie." Brit. Mu. 3932. ba. 30 by Thomas Stoughton, Minister of the word. Dedicated "To the Right Honorable and Most truly religious and Vertuous Lord, Robert, Lord Rich."

Dated from Billerica in Essex, 7th of March, 1597. Preface. "To the Christian Readers especially to my Worshipful and other loving friends in Kent, London, Essex, Suffolk and elsewhere." Printed by John Legat, Printer to the Universitie of Cambridge 1598.

2. "The Dignitie of God's Children." Brit. Mu. 3227. a.a. 5. Printed by Thomas Harland for Thomas Man the Younger at his shop at Flowre de luce and Crowne in Paul's Church yard 1610.

3. "To the Nobility and Gentry of Great Britain." Written from

"Much Totham" in Essex, April 16, 1610. Dedicated to "The Inhabitants of those places where at any time, especially last of all, I have had a settled Minesterie."

This contains many Scriptural quotations and also from Peter Martyr, Calvin and Ecol am padius.

Much Totham is about six miles from Coggeshall.

4. "Two Profitable Treatises." Brit. Mu. 4371. a.a. 27. Dedicated to "The Right Worshipful Master William Elwood, Maior and his twelve brethren the Jurats of his Maiesties Towne and Port of Sandwich in Kent." Written "From my chamber in the Hospital of St. Bartholomewes by Sandwich Sept. 3, 1616."

Printed by Edward Griffin for Arthur Johnson at the sign of the White Horse, 1616.

This treatise reveals that he was in the hospital of St. Bartholomewes, Sandwich, in 1616, and that he was born and bred in Sandwich, Kent, "I am bold in two fold respect to present and to dedicate unto you; first because I was bred and borne in your towne; secondly because of the kidnesses that both here to fore and also of late I have received from you . . . instruments that God hath used for my relief."

There follows a very beautiful and tactful but searching exhortation to the suppression of Ale houses; mentioning as examples there-to "Those two most worthy knights, Sir Thomas Midleton and Sir Thomas Hayes, late Lord Maiors of the Citie of London." He also mentions that Elizabeth Wheatenhall of Ten(t)(d)erden in Kent "10 years old, brought up in the house of her Uncle Sir Henry Wheatenhall, East Peckham, could say the New Testament by heart."

5. "The Christians Sacrifice as set forth in Romans XII, 1, 2." Brit. Mu. 4371. b. 20.

Printed by William Jones 1622 "with the Author's postscript to his children as it were his last Will and Testament unto them."

Dedicated to Robert, Earle of Warwicke and Baron Leitz and his most hopeful young sonne & heir, Robert, Lord Rich."

He thanks the Earle of Warwicke, now deceased, to whom he dedicated the first fruits of his labors about twenty four years past because of his Christian care of the Churches in Essex of which he was patron. Also — "For the honorable favors of the Earle of Warwicke, now deceased, unto me a mere stranger unto him and unknown, but only by the commendatorie testimony of Mr. John Butler of Toby, Esquire, now at rest with the Lord." There are many quotations from classical authors to grace this Benediction.

This Treatise was written "From my poore lodging in the poore Hospital called St. Bartholomewes by Sandwich in Kent, August 20, 1622."

As though this were his last word to his children he wrote: "Deare Children

I am now going the way of all the earth and by age ready to leave this world."

He bequeaths to his children his "Christian Sacrifice" as also my three former Treatises.

1. Against Popery published 1598.
2. Dignitie of God's Children published 1610.
3. David's love for the Word of God, pub. 1616.

He states that God's mercies to him were greater than to his own father in that

1. "I have lived twice his age and twelve years more.
2. Whereas he had one child, myself alone, God hath given me twelve children whereof I have yet seven living besides children of some of my children.
3. I have lived all the time of my knowledge under the Gospel.

4. I am a ministere of the Gospel.
5. That ye my children are not only mine by nature, but God's by grace.
6. That God hath blessed my ministerie to the winning of souls.
7. I might ad that whereof Paul boasteth but herein I am sparing that I may no waies seeme to disgrace any or any waies to insult over them. I hate a high mind in others and therefore far be it from me to bewray the same in myself. God hath the glory of it all.

Let none of you be grived that I have left you nothing of my inheritance in Kent neither of my lands since, that I purchased in Suffolk as also in Essex, all being now gone and the price of them spent; not riotously or otherwise lewdly but by other means. Though in body ye be scattered one from another, comfort one another, help one another that ye may strengthen one another in the Lord."

At the time of his first known residence in Saint Bartholomews, 1616, his eldest son Thomas was twenty eight years of age, married, with one child; John, his second son, after having been entered sizar (limited means) at Emanual College, was continuing his education as a Fellow; and Israel, his youngest child, was 13 years of age. In later years these men "occupied positions of influence and trust and were men of good means" and were so regarded in 1630 at the time of the Puritan emigration to New England.

How and why the Rev. Thomas became a resident of St. Bartholomewes is not revealed in the records as found to date. The question has arisen whether having spent his inheritance — for the good of others — and being a non-conformist which excluded him from appointment as a curate, vicar, or rector to a church, he may have been appointed as a chaplain to St. Bartholomewes for the double purpose of administering to the people there where his non-conformist ideas would cause little if any discomfort or embarrassment to the

Bishops and where he would have a semblance of care.

By tradition, it is said Rev. Thomas came to New England with his sons Thomas and Israel. In 1630 he would have been at least seventy-three years of age, eight years after the last known date of Aug. 20, 1622 at which time he wrote "I am now going the way of all the earth and by age ready to leave the world." As there is no documentary evidence to date to confirm this tradition, we assume he had died before the time of the Puritan emigration to New England.

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1. The English Descent of Gov. William Stoughton of Mass. Unpublished manuscript, Frederick Arthur Stoughton.
2. The American Genealogist, Vol. 29, p. 193, by Ralph M. Stoughton.
3. The Presbyterian Movement of the Reign of Queen Elizabeth. Camden Society, 3rd Series, Vol. VIII.
4. The Minute Book of Dedham Classis. In the possession of Mr. J. F. Gurney of Keswick Hall, Norfolk.
5. Naughton Parish Register.
6. The will of Thomas Stoughton, St. Martins, Canterbury, dated June 7, 1591; proved June 17, 1591. Canterbury Probate Registry: Consistory Court of Canterbury, Vol. 36, f.f. 212-20.
7. Parish Register of Coggeshall, Essex. 1602-3, Feb. 18.
8. Parish Register of Coggeshall, Essex. 1603, Apr. 18.
9. Parish Register of Coggeshall, Essex. 1605, July 23.
10. Will of Tymothie Saincte Nicholas of St. Maryes in the Isle of Elie, Co. Cambridge, dated June 13, 1606; proved Sept. 17, 1606. Somerset House: Prerogative Court of Canterbury, Stafford, fo. 66.
11. Will of Alice Wade of Suffolk, dated May 1610. Somerset House: Prerogative Court of Canterbury, Stafford, fo. 66.
12. Transactions of the Congregational Hist. Soc., Vol. VI. Harl. MS. 3783. fo. 8.
13. Will of Charles Evers of Gray's Inn, London, dated April 12, 1619; proved Dec. 12, 1620. Somerset House: Prerogative Court of Canterbury, Soame, fo. 114.
14. State Papers Colonial, Vol. VIII, No. 15. Calendar of State Papers Colonial, 1574-1660, p. 179.
15. The American Genealogist, Vol. 29, p. 198, by R. M. Stoughton.
16. Will of Israel Stoughton of Dorchester, Mass., dated London, England, July 7, 1664. Probate Court, County of Suffolk, Mass.
17. Kuhns, Maud Pinney, The Mary and John.
18. The Minute Book of Dedham Classis.
19. Register of Bancroft, Bishop of London.
20. Venn, J. and J. A., Alumni Cantabrigienses, Part 1, 330.

THOMAS STOUGHTON

of

Windsor, Conn.

1588 — 1661

THOMAS[1] STOUGHTON, Rev. Thomas[2], Francis[3], Edward[4], Thomas[5], Henry[6], Thomas[7]

b. bapt. July 9, 1588[a], Naughton Parish, Suffolk, Eng.

d. Mar. 25, 1661, Windsor, Conn.[b]

m. 1. **ELIZABETH MONTPESAN**[c] of County Wilts, Eng.

b. ?

d. ?

CHILDREN

i **Elizabeth[2] Stoughton,** bapt. privately Feb. 28, 1613; bur. July 15, 1619[d]

ii **Anna[2] Stoughton,** bapt. Oct. 29, 1615[d]

iii **Sarah[2] Stoughton,** bapt. Jan. 10, 1618-19[d]; d. May 31, 1652[l]

★ iv **Thomas[2] Stoughton,** b. 1624, Eng.[e]

m. 2. **MARGARET BARRETT HUNTINGTON,** 1634[f m] widow Simon Huntington of Hingham, Norfolk, and daughter of Christopher Barrett, mayor of Norwich[g], England. She had five children[h]

CHILDREN

v **Katherine[2] Stoughton**[k], b. ? d. about 1660;

m. John Wilcox of Hartford, Conn., Jan. 18, 1649-50; the second of four wives. He was born 1614; d. 1676[j], May 24, Middleton, Conn.

a. Naughton, Suffolk Parish Register.

b. Old Church Record, Windsor, Conn. p. 58.

c. Unpublished manuscript. Ethel Stokes, English Genealogist, compiled for Frederick A. Stoughton.

d. Coggeshall Parish Register.

e. This date is given in all references. We cannot find the source.

f. Letter of James Cudworth to Dr. John Stoughton, his stepfather. P.R.O. State Papers Colonial. Vol. VIII, No. 39.

g. Compendium of American Genealogy. Vol. VII. p. 860.

h. Margaret Barrett, daughter of Christopher Barrett of Norwich, England, married Simon Huntington of Hingham, Norfolk. They left Norfolk, England on the ship Elizabeth Bonaventure, John Graves, master, the first week in May 1633. Simon died at sea of smallpox[k]. Margaret arriving in Boston June 15, 1633 with four small children, Christopher, Anne, Simon, and Thomas. They settled in Rowley. Cudworth mentions five children. It is possible the fifth child, William, was born in New England. Her father died in Norwich, England, 1649.

The Barrett family is of ancient origin. The first ancestor recorded in England is in the Battle Abbey roll as one of those who was present in the battle of Hastings in 1066.

Ref. Hasted's History of Kent; N.E. Hist. & Gen. Reg. Vol. 42, p. 257.

j. New Eng. Hist. and Gen. Reg., Vol. 29; 25, 26, 28.

m. Roxbury Church Record.

l. Matthew Grant, p. 82. Also Births, Marriages, and Deaths in Hartford, Windsor and Fairfield, p. 43.

k. There are statements in various genealogies that Katherine Stoughton was the daughter of Thomas Stoughton and that she married John Wilcox Jan. 18, 1650. Irene Wilcox Lord in "From the Bend of the Little River," (1954) p. 16 records her as Katherine, the daughter of Thomas and *Mary Wadsworth* Stoughton married John Wilcox Jan. 18, 1650, (d. 1660) a niece of his first wife," [who was *Sarah Wadsworth*]. Apparently this statement is in error. The *second* Thomas Stoughton married *Mary Wadsworth* in *1655*. Katherine is said to have married John Wilcox in *1650,* his second of four wives, five years before Mary Wadsworth and Thomas[2] Stoughton were married. Therefore Katherine Stoughton could not have been the daughter of Mary Wadsworth Stoughton and the niece of John Wilcox's first wife, Sarah Wadsworth. It is possible and probable, however, that she was the daughter of the first Thomas Stoughton and one of his wives, Elizabeth Montpeson or Margaret Barrett Huntington and that Mary Wadsworth's Thomas was a brother of Katherine.

In the Fulton Hayden Warner Ancestry by Clarence Ettienne Leonard, Katherine Stoughton is said to have been born in England, daughter of Thomas Stoughton and — Montpeson and married John Wilcox Jan. 18, 1649-50 (died in 1660).

In the New Eng. Hist. and Gen. Register, Vol. 29. "John Wilcox married

Katherine Stoughton, daughter of Thomas. They had five children: John, Thomas, Mary, Israel, and Samuel." All Stoughton names.

We find in the Hartford Conn. Church Records catalogue (1633-1885) "John Wilcox maryed Retorn [Return] Stoughton Jan. 18, 1649-50. It is probable Thomas[1] had a daughter Katherine. His mother's name was Katherine. In many families of that day the grandparents and parents names were given to the next generation. We have no record of Thomas' children between the birth of Sara, bapt. Jan. 10, 1618 and that of his son Thomas[2], supposed to have been born 1624, (We have found no record to substantiate this date) so it may be that Katherine was born in the interim. It is also conceivable that she was the daughter of Thomas[1] and Margaret Barrett Huntington. They were married in 1634, which could establish Katherine of marriageable age in 1649-50 when it is said she married John Wilcox. But what about the name Retorn [Return] in the record? Perhaps, because she was named Katherine in honor of her grandmother and because of the beliefs and use of unusual names then prevalent she was called "Return", return of Katherine, spelled Retorn in the records which could be due to the lack of spelling ability of the recorder.

There is still another side to this baffling enigma. In the Colonial Records of Connecticut, Vol. 4, p. 323. "The Court grants to Nicholas Stoughton to keep ferry over the Connecticut River (Big River) etc." This Nicholas Stoughton is known in the English pedigree written by Sir Nicholas Stoughton as "Nicholas of New England." He ran a ferry across the river for many years in the 17th century. He had two daughters who married and left descendants, but none of the American Stoughtons claim him as an ancestor as it appears quite clear he had no male issue is this country. Nicholas was the great grandson of William Stoughton, rector of Stoke, who died in 1598, and apparently belonged to the Sir Nicholas branch of the family. Retorn Stoughton may have been his daughter.

THOMAS STOUGHTON

of

England, Dorchester, Mass. and Windsor, Conn.

In the 1580s England was still in the throes of religious upheaval. Men, by governmental action were burned at the stake or executed for advocating religious opinions in opposition to those of the reigning monarch. Because discretion is the better part of valor, many kept silent. The leaders in the revolt to the accepted order were ministers who, because of their superior education led their people in cultural as well as religious thinking. For the conservative Naughton Parish of Suffolk to have in such a person as Rev. Thomas Stoughton a man who boldly questioned some of the accepted beliefs and practices, proved a most disturbing element to the good men of the Parish and to the Bishops. Into this life of religious ferment, dissension and non-conformity, Thomas, the eldest son of Rev. Thomas Stoughton was born July 9, 1588.[1] Rev. Thomas was deprived of the living of Naughton and again at Coggeshall because of his opinions[2]. His children grew to maturity in a home where discussion of the burning issues of the day was the meat of their mental growth. They witnessed the struggle and shared in the deprivation their father had endured. Little wonder his three sons took up the cudgels and each in his own way carried forward the principles for which their father had suffered.

Thomas, 1588[1] — 1661,[3] John 1593[1] — 1639,[4] and Israel[26] — 1645[5], the three sons of Rev. Thomas, were well educated, John furthering his studies at Emanuel College and becoming a minister with "obnoxious views" objectionable to the government. Thomas and Israel were swept into the current of emigration of the Puritans to New England.

To understand the motivating force which prompted the emigration of Thomas and Israel Stoughton to New England, a bit of history is relevant.

"In order to crush the rising tide of free thought then developing with alarming rapidity in England, Queen Mary, an ardent Catholic, had Archbishop Cranmer, Bishops Ridley and Latimer with 300 others sent to the stake. Many were exiled. Upon the ascension of Protestant Queen Elizabeth the exiles returned bringing with them ideas of reformed religion which they endeavored to force upon the Church of England. Queen Elizabeth favored ceremony. The 'Reformers' put themselves in opposition to everything in the ritual which suggested the Roman Catholic religion. These people were called Puritans from the fact that they professed to follow the pure word of God in opposition to all tradition and human constitutions, thus finding little sympathy from those in authority, and as a result were persecuted by both Catholic and Protestant.

At this time the revision of the Prayer Book tended to increase ceremony rather than lessen it. The Queen ordered the use of this book vigorously enforced, which compelled the Puritans to take equally vigorous steps to indicate their opposition to its use. Some separated from the church and were called Separatists, others sought to devise plans for evading the law but still keep their benefices. Strict disciplinary measures were then enforced by the Queen, which increased the number of dissenters, but produced conformity within the church.

When the Puritans found that legislative relief was impossible, they wrote tracts against the bishops and clergy until in 1593 an act was passed which made Puritanism an offense against Statute Law. It was from this date that the emigration of the Puritans began. Many of the Separatists went to Holland and in 1620 came to New England and were known as the Pilgrims. The Puritans, opposed to the ceremony of the Ancient Catholic Church, regarded the Church of England as the true church but found it a burden upon their conscience not to be allowed to worship 'after their own light.' After Charles I ascended the throne in 1625 they determined to execute the plan they had meditated for many years. In the New World

they thought they could, without formal separation from the Church of England, enjoy the simple and unostentatious forms of worship which were forbidden them in England."

At the moment when he was dissolving his third Parliament, Charles granted the charter which established the Colony of Massachusetts. By the Puritans at large the grant was at once regarded a providential call. The Parliament was hardly dissolved when "conclusions" for the establishment of a great colony on the other side of the Atlantic were circulated among the gentry and the traders, and in many Puritan households were the chief topic of conversation. The proposal was welcomed with the quiet, stern enthusiasm which marked the temper of the time.

By careful sifting and winnowing the Rev. John White of Dorchester, England, assembled a company of Puritans dedicated to carrying forward their dream on the shores of New England. This company was gathered together from the southern and western counties of England. Two ministers were chosen to accompany them, the Rev. John Maverick from Devon, an elderly minister of the established church, and the Rev. John Warham, also an ordained minister of the Church of England in Exeter, both of whom appear to have been in some difficulty with the church on the Puritan issue. Edward Rossiter and Roger Ludlow were chosen as men well-versed in governmental affairs. Several were gentlemen approaching middle age with growing or adult families, among these Thomas Stoughton and Henry Wolcott; but a large portion were active, well trained young men either just married or without families, such as Israel Stoughton, George Minot, Roger Clark and many others of their age who were the persons upon whom the more severe toils of the new settlement were expected to rest. These men and others of the company with their families were a cross-section of the social classes in England of that day. The land-holding gentry, the clergy, the military, lawyers, trades men, and the laboring classes were all represented. As Governor William Stoughton said many years later "God sifted a whole

nation that He might send choice grain into the wilderness."

The Massachusetts Charter which was granted by England to this company of Puritans was drafted as a trading company instead of an independent government. It provided only for stock-holders. Thus the greater part of the company had no political rights under the charter, but the company as a whole was satisfied that freedom of religious worship was assured, which meant more to them than their political rights. They desired "only the best" as sharers in this enterprise: men going forth from their fatherland not by want or by greed of gold, but for zeal for Godly worship as they conceived it to be, Strong as was their purpose it was not without a wrench that they tore themselves away from their English homes. "Farewell dear England" was the cry that burst from this company of 140 emigrants as the shores of the home land faded from their view. Wrote one of them to the brethren they had left behind, "Our hearts shall be fountains of tears for your everlasting wellfare when we shall be in our poor cottages in the wilderness."[24]

So it was on March 20, 1630 this group of men, women, and children sailed away from Plymouth, England on the Mary and John under the command of Captain Squeb. Wrote Roger Clap in his Memoirs, "So we came by the hand of the Lord through the deep comfortably having preaching or the expounding of the word of God every day for seventy days together by our ministers. When we came to Nantasket, Captain Squeb who was Captain of that great ship of 400 tons would not bring us into the Charles River as he was bound to do but put us ashore and our goods on Nantasket and left us to shift for ourselves in a forlorn place in this wilderness but as it pleased God we got a boat of some old planters and laded her with goods and some able men well armed went in her unto Charlestown." The Mary and John was the first of the fleet to arrive in the Bay and according to Stiles "At that time there could not have been pilots or charts of the channel and it does not seem unreasonable that the Captain refused to undertake the passage."

REPLICA OF "THE MARY AND JOHN"

Courtesy of the First Church, Dorchester, Mass.

According to tradition they landed on the south side of Dorchester Neck, South Boston in Old Harbor. Ten of the men, using the boat they had obtained from an old planter, went as far as Watertown in search of a suitable place to establish their company. Upon their return several days later, the people had found pasture at Mattapan, later called Dorchester in honor of their organizer, Rev. John White of Dorchester, England.[6]

"These first settlers of ye town of Dorchester took up every one his spot to set down upon pretty thick together at ye northerly end of the town next to ye aforesaid neck of land and on ye easterly side next to ye sea leaving intervening spots between their settlements. These years were spent in making themselves into settlements incorporating into a body to carry on ye Public affairs of ye Plantation, in granting many parcels of Land and Meadow to I suppose every particular person but for ye house lots where they first set down we have no record of them."[7]

Roger Clap tells of the hardships they endured. "Bread was so scarce that some times I thought the very crusts of my father's table would have been sweet to me and when I could have meal and water and salt boiled together it was so good who could wish for better?"

The first General Court of the Bay Colony was composed of ministers, university men and laymen of university families. This court exercised authority not only in civic but also in ecclesiastical matters. Their powers were legislative, executive and judicial, which in effect constituted a union of the church and the state. This proved objectionable to the Puritan doctrine that no governmental agency should interpose "between the soul and its Savior," but that each group of persons of like faith should suffice unto itself.

The Dorchester colonists were not long in establishing their particular rights. The General Court took immediate steps to extend the privileges of freemanship to all "suitable persons," only those having signed the covenant being eligible. When the first application

for this right was made in the Massachusetts Colony on October 19, 1630, twenty-four of the 108 persons belonged to the Dorchester company.[8] Besides the right of suffrage, the freemen enjoyed advantages in the division of lands and became members of the General Court until the representative system began in 1634.

Thomas Stoughton's name stands next to that of Henry Wolcott in this first list of men made freemen in the Colony of Massachusetts on May 18, 1631.[21] He served in the General Court until 1634, after which time representation in the court became elective and his brother Israel, fifteen years younger, served the people of Dorchester. From the Dorchester Record Book, Oct. 1634 "It is agreed their shall be ten men chosen to order the affayres of the Plantation to continue for one year." Mr. Thomas Stoughton was the second chosen. If a man was elected and refused to serve, a fine was imposed upon him. One's obligation to the body politic was not regarded lightly.

One of the first concerns of those chosen to order the "affayres of the Plantation" and of the settlers was the furtherance of Christian Truth, the church and providing for the ministry. They believed also that the education of the children and youth was of singular benefit to any commonwealth. They were to be well instructed in the elements of useful knowledge and religion, that they might share equal privileges and advantages and become intelligent, useful, virtuous and happy. The instruction was to be free to all, a new and drastic plan of education. Parents were admonished "to have a vigilent eye over their children that they attend regularly and punctually, mind their learning and behave obediently in school and mannerly out of it."

In England Thomas had married a Montpesan said to be Elizabeth of County Wilts. There is a possibility he continued to live in Coggeshall Parish after his father was deposed, for we find in the Coggeshall Parish Register the baptism of three girl children, two of whom are recorded as daughters of Thomas Stoughton. Elizabeth,

Feb. 28, 1613, baptized privately; Anna, Oct. 29, 1615; and Sarah, the third child, daughter of Thomas Stoughton and Elizabeth his wife Jan. 10, 1618-19. Elizabeth, daughter of Thomas Stoughton, was buried July 15, 1619.[26] Beyond this we have no record. It is supposed his wife died before he came to New England bringing with him his only son Thomas who was born in 1624.

His first recorded service to the Dorchester Company was as a constable, chosen by the Court of Assistants of the Mass. Bay Colony held at Charlestown Sept. 23, 1630.[9] In the early days a constable was an officer with great honor and power in the colony. He evidently overstepped his authority as constable and was not above the arm of the law himself for it is recorded "Mr. Thomas Stoughton constable of Dorchester is ffyned V £ for taking upon himself to marry Clem't Briggs and Joane Allen and to be imprisoned til hee hath pd. his ffyne."[22] Having imposed the fine and made a record of it the Court appears to have been satisfied as the unpaid, fine was rescinded in 1638 when the records were cleared of many similar unpaid fines, Thomas no longer being within the jurisdiction of the Bay Colony. Nevertheless he was regarded as a man of "prominance, property and social distinction"[20] and was referred to as "Ancient" which signifies Ensign or Standard Bearer in a military company.

These lovers of liberty in the Massachusetts Bay area who had left England with such high hopes found in their new home, conditions which were not proving entirely congenial. The group of settlements was dominated by clergymen and officials of aristocratic tendencies. Governor John Winthrop had little sympathy with those who were not considered in the upper strata of the English class society. He declared "The best part (of the people) is always the least and of that best part the wiser part is always the lesser." Rev. John Cotton unabashedly said, "Never did God ordain democracy for the government of the church or people." Such principles were offensive to some of the leaders in the Dorchester settlement as they were to many others in the Bay Colony.

Thomas' brother Israel, the elected representative of the Dorchester plantation to the Court of Assistants — 1634 — proposed that the Governor and his Deputies be denied some of the powers they claimed and that certain laws be liberalized. He was urged to put his proposal in writing. After doing so he was denounced as an "underminer of the state." His "book of seditious matter" was burned and he was disqualified from holding public office for three years. Dorchester protested but their plea was ignored which only added fuel to the flame of discontent.

In England these same clergy and officers had objected when unyielding Puritans had been de-eared by Laud but in 1635 and 1637 they themselves through an edict of their sacerdotal court banished Roger Williams and Ann Hutchinson from the Bay Colony for teaching heretical doctrines, and both, after a trial by a synod of the Boston Church, were excommunicated. Moreover they convicted and executed as enemies of the State a few Quakers who refused to accept unconditionally the tenets of Congregationalism. There was much inter-church and intra-church discord.[11] All of this unrest created in some of the people of Dorchester, Newtown — now Cambridge — and Watertown a desire to live under a more democratic government.

In October 1633, Captain John Oldham with three others[12] traveled through the wilderness to the Plymouth Trading Post in Connecticut, which had been established a few months before on the banks of the Connecticut River, to trade with the Indians and to look over the land. The glowing account they gave of the fertile meadows of the Connecticut River Valley spurred the Rev. John Warham, a man distinguished for learning and piety, and the settlers to action. They applied to the Court for permission to depart from the Bay Colony. This caused a heated debate. The majority opposed the removal because it reduced the number of people in the settlements; however, the arrival the next year of Rev. Richard Mather with 100 people influenced the Court to grant permission.

Five men, Mr. Henry Wolcott, Mr. Thomas Stoughton and Mr.

Newberry, gentlemen of good estates; Mr. Roger Ludlow, a well educated and correct lawyer, and Mr. John Mason, a distinguished captain and mariner, were appointed to superintend and bring about a settlement in the area near the Plymouth Trading Post in Connecticut. These men defrayed most of the expenses of the emigration and the new plantation and with others became honored as the founders of Windsor, Connecticut.

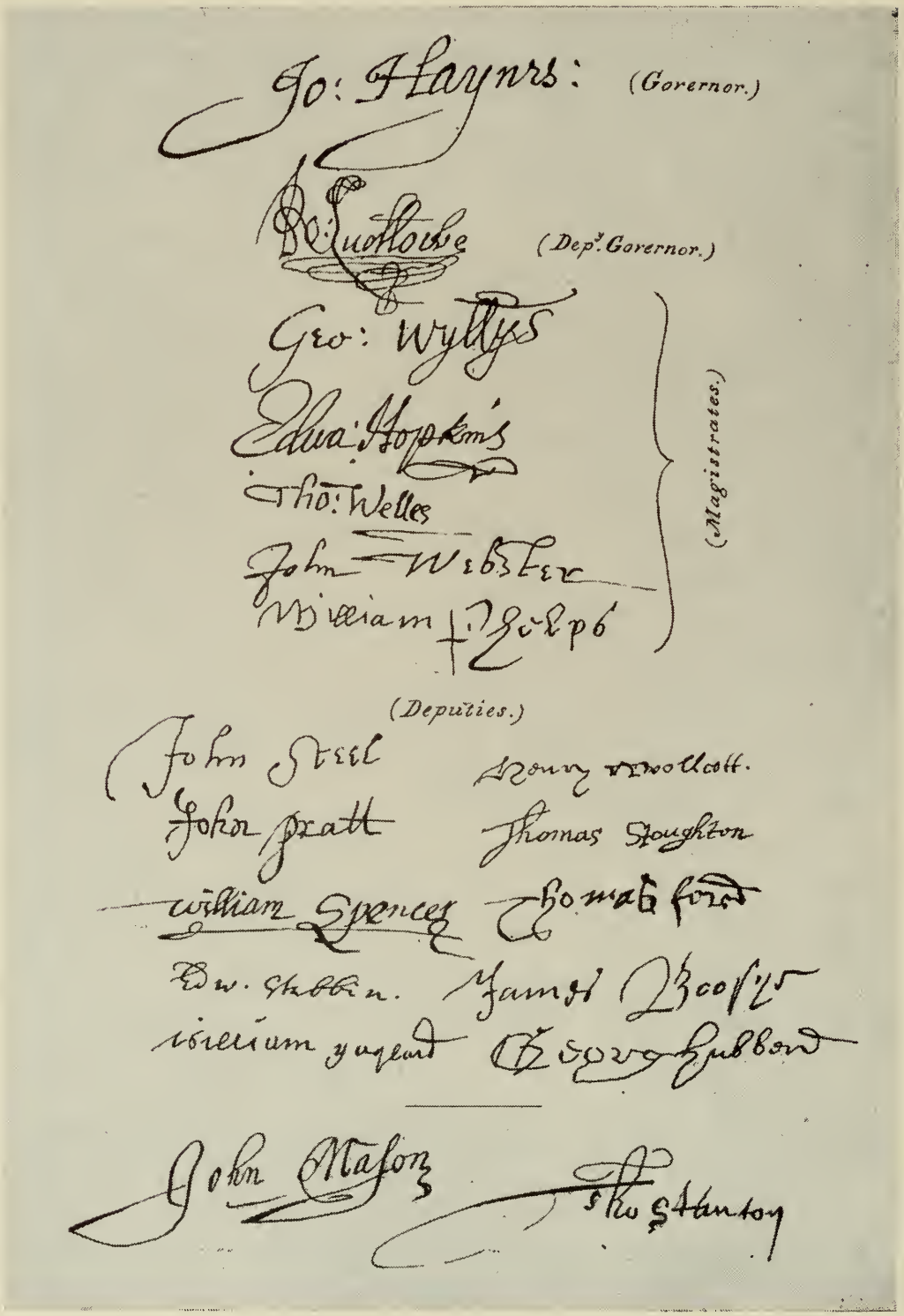
In the meantime Thomas had had other things of moment on his mind. From Winthrop's Journal — "A negro maid servant of Mr. Stoughton being well approved by divers years experience for sound knowledge and true godliness was received into the church and baptized." Of greater consequence to him personally was the news in a letter written by James Cudworth to his stepfather, Rev. John Stoughton of the parish of St. Mary's, Aldermanbury, in the city of London, brother of Thomas. "Conseringe my unkells (i.e. Thomas and Israel Stoughton), blessed be God they are both in good health and my unkell Thomas is to be married shortly to a widow that has good means and five children."[14] The widow was Margaret Baret Huntington[28] who left Norfolk, England with her husband Simon Huntington of Hingham, three young sons and one daughter, Christopher, Simon, Thomas and Anne, in the first week of May 1633 aboard the ship Elizabeth Bonaventure, John Graves master. Simon died at sea during the voyage. The ship arrived in Boston June 15, 1633.[15] Cudworth refers to five children. One may have been born after Margaret's arrival in New England.

The plans for the move to Connecticut went forward. In the spring of 1635 a number of people left Dorchester for Connecticut to make preparation for the coming of their families. Later about 60 families — men, women, and children, mostly from Dorchester — some from Newtown and Watertown, with their cows, heifers and swine, traveled through the wilderness for fourteen long and wearisome days, carrying the aged and the ill on litters, but through a kind Providence they reached the Trading Post. Here in the hill-

side along the river bank on the edge of the "Great Meadow" they dug cellar-like openings for their homes, the rear and two sides of which were the earth itself, the front, roof beams and poles were thatched with dry grass. A small crop yield and an early and severe winter coming before they were prepared caused great suffering and hunger. A vessel which was to have brought their goods and provisions for this and neighboring settlements was long overdue. With no forage for their cattle and no bread for their children many died. They were forced to live on acorns, malt and grains. Many returned to Massachusetts. Some traveled to the north of the river hoping to meet their supplies, some took passage by vessel, while others traversed the wilderness in the dead of winter, and had it not been for the hospitality of the Indians many would have perished. In the spring they returned with others, and by April, 1636 most of the Dorchester Church were settled near the Farmington or "little" river near the present Palisado Green and along the brow of the hill overlooking the Great Meadow.[16] They first called their plantation Dorchester. Some objected. In the records: "It is ordered yt the plantation called Dorchester shall be called Wyndsor."[23]

Be it ever to the credit of these early Connecticut settlers that they negotiated a purchase of the land from the Indians and made equality of opportunity a basic principle in the distribution of town advantages, endeavoring to give every householder his fair proportion. The decision as to the **location** of a share was "left to the judgement of God" by the casting of lots. What was more natural then, that a community having such a religious heritage and in such circumstances should have made membership in church a pre-requisite to the right of civil franchise?[11]

Affairs went well for the settlers in 1636. In 1637 the threat of the Pequots on the warpath caused them to abandon their shelters along the river bank and build new homes enclosed by a strong palisade where the present Palisado Green in Windsor is now located. Major Mason of the Connecticut settlement and Captain Israel



SIGNATURES ON THE FUNDAMENTAL ORDERS OF CONNECTICUT, 1638-39

Stoughton sent by the Bay Colony to their relief, put the Pequots to rout at the decisive battle of Mystice River. This did more than settle an Indian uprising, it cleared the area of the threat of Indian attacks and opened up the coast and rivers of Connecticut for settlement.

Thomas Stoughton, after the first living arrangements had been completed, was named on committee to establish the bounds of Windsor, 1636. He was a member of the first court of Windsor in 1637.[25] In Newtown — now Hartford — record of Feb. 21, 1637 "Samuel Wakeman and Ancient Stoughton doe think meete that the bounds of Wythersfield be extended." Many transactions of the town board are signed by Thomas Stoughton and others. For the election of magistrates, Henry Wolcott and Mr. Stoughton, committee. The office of "bound goer" — or perambulator was one of constant charge owing to the frequent disputes between different towns relative to their boundary lines — even the Colonies disputed boundaries for many years — and altho it was no sinecure it seems to have been held in high esteem. Thomas for many years served as "bound-goer." He must have been known for his good judgement and fair play. He was the first public officer appoined (1638) to attend the Courts, General, Particular and the Meeting of the Magistrates on all occasions as an enterpreter between the settlers and the Indians.[27]

Those who settled in the Connecticut River Valley in 1635-36 were united with the people of Massachusetts in civil polity and religion and seem to have been under their jurisdiction until 1638-39 when they adopted a constitution to govern themselves. This famous Connecticut document drafted by the people of Windsor, Hartford, and Wethersfield led by the Reverends Hooker, Warham, and Russell, and guided by the lawyer Mr. Roger Ludlow, played an important part in American constitutional history regarded by some historians as the birth place of American democracy. Some of the important principles of the "Fundamental Orders", as they were called, are

1. All authority of government comes directly from the people.

2. The form of government shall consist of a governor, a body of magistrates, and deputies or representatives of chosen towns.

3. There shall be no taxation without representation.

4. The number of men that the town shall choose to make their laws shall be in proportion to the population of the town.

5. All freeman who take an oath to be faithful to the state shall have the right to vote.

6. New towns may join the three original towns and live under same government.

This first constitution became the model for all constitutions that have since been adopted in America.[29]

It is reasonable to conclude that Thomas Stoughton, one of the organizers of the Windsor plantation; member of the first court of Windsor; bound-goer for the settlements and elected under the new constitution as deputy to the first Connecticut Assembly, to which he was reelected eleven times serving until May 16, 1648, was one of "the people" who helped conceive and formulate this great document of American democracy. The original signatures to the Constitution framed January 14, 1638, includes that of Thomas Stoughton.

From the Connecticut Records April 10, 1640: "It is ordered that Mr. Moody of Hartford and Ensign Stoughton of Wyndsor be preferred Lieutenant.." April 11, 1640, "It is ordered there shall be a Rate of 100 £ leveyed upon Country w'ch is to be apportioned by Mr. Talcott, Mr. Stoughton and James Boosys who have apportioned the s'd Rate as followeth

Imp'ts Hartford	43	0	0
Wyndsor	28	10	0
Wethersfyeld	28	10	0."

In the same year January 11, 1640, the court executed the legal

grants confirming his proprietorship of various parcels of land. Mr. Rossiter and Mr. Thomas Stoughton were the largest grantees. Verified were "his home lot with meadow adjoining 52 acres more or less; his meadow 25 acres in breadth next the River 39 Rods; next the upland 53 Rods and a half; by virtue of exchange with Thos. Gunn the upland next the meadow in breadth 34 Rod and a half next the street 27 Rod and on the west side of the way 24 Rod and a half — etc. — etc. Over the Great River, width 50 Rod; in length 3 miles bd. N. by Stephen Terry, S. by Ephriam Huit. Towards Pine Meadow 69 acres more or less in bredth 69 Rod, in length 8 score bd by John Hoskins, South by Thomas Gunn."[17] This is the property he deeded to his only son Thomas[2] July 17, 1645, except "Home lot, well court and court before the house" for which Thomas[2] agreed to maintain his father, and step mother until their deaths.[18]

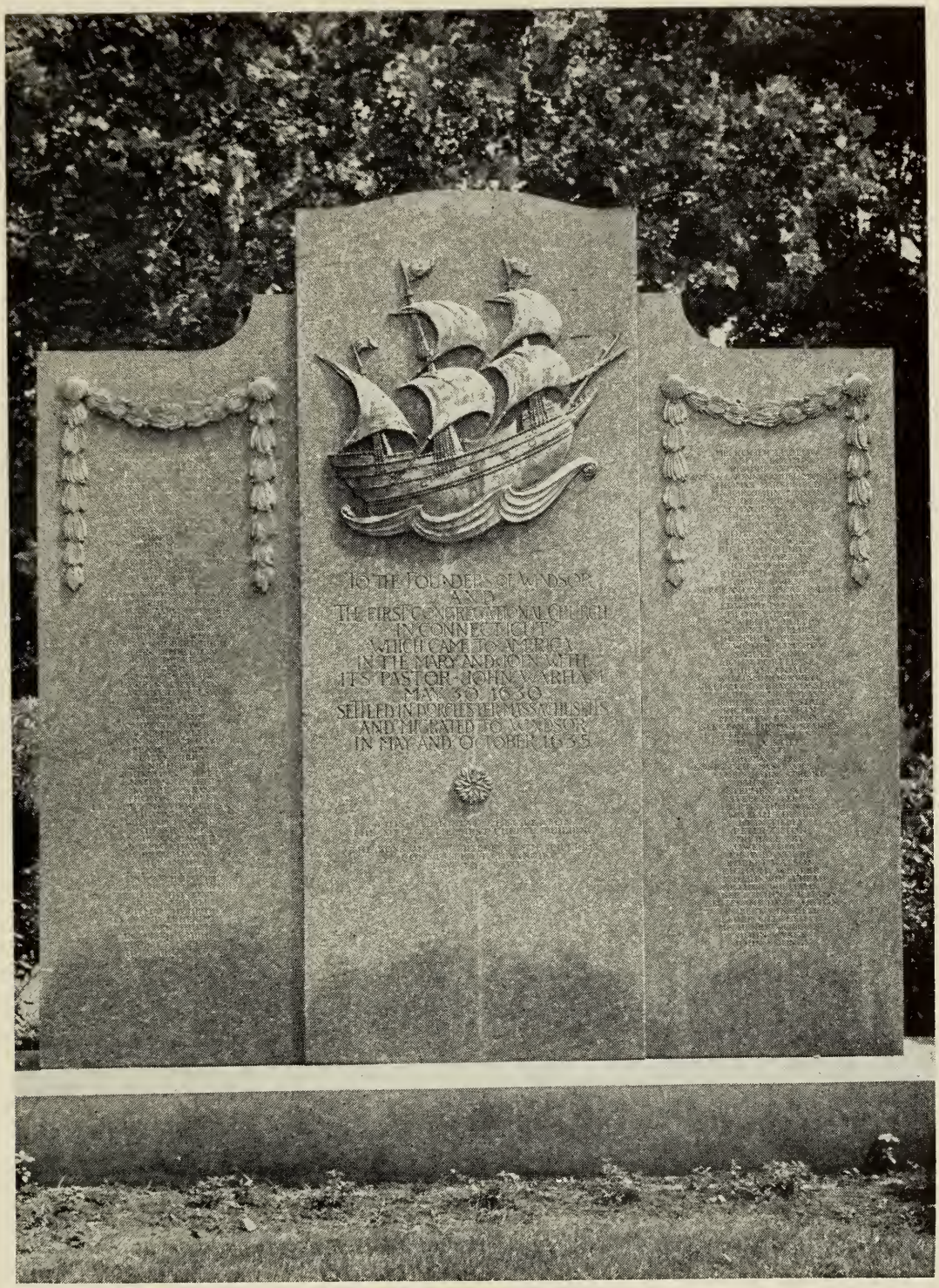
The Windsor settlement had no meeting place until 1639. Within the Palisade where the memorial to the early settlers now stands on the Palisado Green a meeting house of substantial construction was erected. "It was a rough wooden structure 70 feet long by 36 feet wide covered with hewn clap boards, glass window panes, a thatched roof with a cupola and a platform where the sexton beat a drum to summon the people to meeting. Within, the pulpit at the rear was flanked on each side with pews for the magistrates. In front of the pulpit a space for communion table and chairs. Pews for the elders and deacons faced this space, then came nine rows of seats for men and nine rows for women each seat intended to accommodate six persons. On each side of the room were thirteen raised seats each for three persons with an aisle separating them from the long seats. Above the short seats were galleries for children."

The officers whose duty it was to "seat the meeting house had a difficult duty to perform. The best seats were supposed to be assigned to those persons who merited distinction because of their dignity and importance and who paid the assessments prescribed."[19] Thomas Stoughton was assigned the first seat in front of the minister.

Two tendencies developed in the seventeenth century against which the Puritan fathers fought a losing battle. First the increase of absentee ownership, which destroyed the unity, religious and political life of the town, and second the human desire for accumulation, engrossing, it was called then, was destructive of the Puritan idea of equality. America's "individualism" was born early in our history. Paul the Apostle said "The love of money is the root of all evil." For almost two thousand years the world has been demonstrating the truth of Paul's shrewd proverb, but whatever the descendants of these courageous settlers of Connecticut became later, there can be no doubt of the sincere simple piety of these Puritan pioneers who forsook their homes once again and plunged into the wilderness of Connecticut in protest against ecclesiastical intolerance.[13]

So Thomas Stoughton cast his lot and his fortune with those who did not fear to stand firm for their convictions, enduring great hardship and suffering, but the strength of his character, the precepts of his teaching and the exemplification of his beliefs gave strength and stamina to his posterity.

Through this worthy heritage many, if not all, of the people bearing the name of Stoughton in this country today are descended. William, the only son of Israel — brother of Thomas — to reach maturity, died without issue. Thomas had numerous descendants, many of whom have added lustre to the name of Stoughton by service to their God, their country and in many fields of endeavor. Thirteen of his male descendants in the Colony of Connecticut alone, were in the Revolution. Throughout these more than three centuries "two ideas have been held aloft: the authority of conscience and the sovereignity of God. It is these, steadily held to, that have led to the creation of this great Republic of the Western world."



MONUMENT TO ORIGINAL SETTLERS

Windsor, Conn.

TO THE FOUNDERS OF WINDSOR
AND
THE FIRST CONGREGATIONAL CHURCH
IN CONNECTICUT
WHICH CAME TO AMERICA
IN THE MARY AND JOHN WITH
ITS PASTOR JOHN WARHAM
MAY 30, 1630
SETTLED IN DORCHESTER, MASSACHUSETTS
AND MIGRATED TO WINDSOR
IN MAY AND OCTOBER, 1635

★

THIS MEMORIAL ERECTED ON
THE SIGHT OF THE FIRST CHURCH BUILDING
BY
THE SONS AND DAUGHTERS OF THE PILGRIMS
CONNECTICUT BRANCH
MAY, 30, 1930

FOUNDERS OF WINDSOR, CONN.

Monument on Palisado Green

Left Column	Right Column
George Alexander	Mr. Roger Ludlow
Samuel Allen	Joseph Loomis
Matthew Allyn	Richard Lyman
Alexander Alvord	James and Captain Samuel Marshall
Sergeant Benedictus Alvord	Thomas Marshfield
Jeffry Baker	Major John Mason
Thomas Barber	Miles Merwin
John Bartlett	Deacon John Moore
Thomas Bascomb	Thomas Moore
Thomas Bassett	John Moses
Richard Birge	Thomas Newberry
John Bissell	Thomas Nowell
Mr. John Brancker	Richard Oldage
Thomas Buckland	Thomas Orton
William Buell	John Osbord
Joshua Carter	Richard Osborn
Mr. Daniel Clarke	John Owen
Deacon Henry Clarke	Sergeant Nicholas Palmer
Joseph Clarke	Elias Parkman
Captain Aaron Cooke	Edward Pattison
Henry Curtis	George Phelps
Nicholas Denslow	Mr. William Phleps
Thomas Dewey	George Phillips
Thomas and Robert Dibble	Humphrey Pinney
John Dimbleton	Eltwood Pomeroy
John Drake Sr.	Samuel Pond
Joseph and John Dwyer	John Porter Sr.
Begat Eggleston	Phillip Randall
Lawrence Ellison	William Rockwell
Sergeant Josias Ellsworth	William and Dr. Bray Rosseter
James Eno	John St. Nicholas
William Filley	Robert Saltenstall
Thomas Ford	Richard Saxton
Ambrose Fowler	Matthew Sension
Walter Fyler	Sergeant Thomas Staires
Deacon William Gaylord	Francis Stiles
Francis Gibbs	Henry Stiles
Giles Gibbs	John Stiles
Thomas and Nicholas Gilbert	Thomas Stiles
Jonathan Gillett	Ensign Thomas Stoughton
Nathan Gillett	Elder John Strong
Matthew Grant	John Taylor

Thomas Gridley
Edward and Matthew Griswold
Thomas Gunn
William Hannum
John Hawkes
Antony Hawkins
William Hayden
Robert Hayward
William Hill
John Hillier
Thomas Holcomb
Elder William Hosford
John Hoskins
Simon Hoyte
William Hubbard
Rev. Ephrium Huit
George Hull
Michael Humphrey
John Hurd
Humphrey Hydes
Stephen Taylor
Stephen Terry
Thomas Thornton
William Thrall
John Tilley
Peter Tilton
Michael Try
Owen Tudor
Richard Voure
Robert Watson
Richard Weller
Richard Whitehead
Arthur Williams
Roger and John Williams
Lieutenant David Wilton
Robert Winchell
Elder Witchfield
Mr. Henry Wolcott
John Wyatt
John Youngs

1. Naughton Parish Register, England.

2. The Presbyterian Movement of the Reign of Queen Elizabeth. Camden Society. 3rd Series. Vol. VIII.

3. Old Church Record: Windsor, Conn.

4. The American Genealogist, Vol. 29.

5. Winthrops Journal.

6. From the time of the settlement June 1630 to Jan. 1632 two leaves have been lost from the Dorchester Town Records. Another book referred to several times in this as "the first book" was burned in 1657 in the house of Mr. Thomas Willett. In that were entered the names of the settlers, the location allotted to each family, the number of acres and bounds, a record of births and deaths.
   Ref. William Blake Trask — Early Records of Dorchester.

7. Blake, James; Annals of Dorchester.

8. New Eng. Hist. & Gen. Reg. Vol. 3, p. 90.

9. Ibid. Vol. 36, p. 365.

10. Stoughton, Ralph M. The Stoughton Families of Dorchester and Windsor. Amer. Gen. Vol. 29, p. 193.

11. Stoughton, Arthur L. Unpublished manuscript in possession of C. A. Hart, Portland, Oregon.

12. Winthrops Journal. p. 55.

13. New Eng. Hist. and Gen. Reg. Vol. 2, p. 232; Vol. 8, p. 181.

14. Rev. John Stoughton, whose stepson was James Cudworth of Massachusetts, because of his "obnoxious opinions" had his mail intercepted by the government of England, therefore this letter is preserved among the State Papers of the period. P.R.O. State Papers Colonial. Vol. VIII, No. 39. Dated about 1534.

15. Banks, Charles Edward, p. 103.

16. First Congregational Church Records, Windsor, Conn.

17. Windsor Town Record.

18. Styles, 1892—History and Gen. of Ancient Windsor. p. 725.

19. Howard, Daniel. A new History of Old Windsor. pp. 13, 14.

20. Drake, History of Dorchester, Mass.
Savage; Winthrop—first edition.
Orcutt, William Dana; Good Old Dorchester.
Styles; History and Gen. of Ancient Windsor, Conn.

21. Dorchester Church Record.

22. Mass. Col. Record.

23. Conn. Rec. Col. 1, p. 7—Feb. 21, 1636.

24. Greens History of the English People. Vol. 2, p. 63.

25. There was a Particular Court and a General Court. The Particular Court was a tribunal for the settlement of differences and the settlement of just rights between particular persons in distinction from the General Court which dealt with matters pertaining to the rights and benefits of all the inhabitants of the colony. As early as Feb. 9, 1637-38, in the record of the General Court held on that day, "It is ordered that there shall be a pticular Courte on the first Tuesday of M(ay) at Harteford." Thomas Stoughton was appointed also from June 1, 1643 through June 30, 1646; he served continuously.

26. Coggeshall Parish Register, England.

27. Hinman, R. R.; First Puritan Settlers of Conn.

28. In a letter written by Peter Baret, brother of Margaret Baret Huntington Stoughton, to Christopher her son, he sends 140 pounds to be divided among himself (Christopher), Thomas, Symon and Ann, but does not mention a fifth child. Letter was written on April 20, 1650. He also states his father had died, but the children of his sister were not mentioned in the will.

29. Howard, Daniel. A New History of Old Windsor.

THE THOMAS STOUGHTON FAMILY

of

Windsor, Conn.

It has been our purpose in this family history to establish the connection between the American Stoughtons and their English forefathers. This we have done through Thomas[1] Stoughton, 1588—1661, but as he had only one son, Thomas[2] Stoughton, 1624—1684, we decided it would be more helpful to those who are tracing their Stoughton lines back to their origin in America to add the names of and data relating to the children of Thomas[2] Stoughton and his wife Mary Wadsworth. They had four sons and three daughters. All those bearing the name of Stoughton in this country who can trace their line back to Thomas Stoughton are descended from these four sons. Stoughton connections can be established through their daughters.

Where definite references are indicated the data have been verified. In several instances an overall reference has been given. These data were obtained from family genealogies and have not been verified. Some of this information may have been acquired from family Bibles which are regarded as reliable sources but to which we do not have access.

The life story of Thomas[2] Stoughton including his children will be embodied in a subsequent book on the Stoughton family now being compiled.

THOMAS STOUGHTON

of

The Old Stone House

Windsor, Conn.

1624 — 1684

THOMAS[2] STOUGHTON, Thomas,[1] Rev. Thomas,[2] Francis,[3] Edward,[4] Thomas,[5] Henry,[6] Thomas[7]
b. 1624[a] in England
d. Sept. 15, 1684, Windsor, Conn.

m. **MARY WADSWORTH,** Nov. 30, 1655, dau. of William Wadsworth of Hartford, Conn.
b. ?
d. Feb. 8, 1711-12

CHILDREN: b. in Windsor

I **John[3] Stoughton,** b. June 20, 1657. d. May 24, 1712

m. 1. **Elizabeth Bissell** Aug. 24, 1682, dau. of Thomas and Abigail Moore Bissell
b. June 9, 1666; d. July 17, 1688

Children:

1. John,[4] b. Oct. 16, 1683; d. Apr. 24, 1746; m. Eunice Bissell May 28, 1706; b. Mar. 30, 1686; d. Dec. 25, 1773.

2. William,[4] b. Mar. 10, 1685-86; d. May 8, 1750; m. 1. Elizabeth Strickland, July 6, 1710. m. 2. Martha Wolcott, July 17, 1735; dau. of Simon Wolcott

m. 2. **Sarah Fitch,** Jan. 23, 1689, dau. of Capt. Joseph Fitch; b. ?; d. ?

Children:

3. Joseph,[4] b. May 19, 1691; d. June 11, 1709
4. Elizabeth,[4] b. Feb. 19, 1692; d. Feb. 29, 1760. m. 1. Joseph Mather, Nov. 12, 1713. m. 2. Sergeant John Cady
5. Sarah,[4] b. Dec. 12, 1695
6. Rebecca,[4] b. Apr. 27, 1698
7. Ann,[4] b. Mar. 21, 1699
8. Nathaniel,[4] b. June 23, 1702; will admitted for probate Apr. 10, 1780, Hartford. m. Martha Elsworth, Sept. 11, 1729, dau. of John Elsworth; b. Feb. 27, 1708-9; d. ?
9. Hannah,[4] b. Aug. 7, 1705; d. Dec. 29, 1756; m. Giles Elsworth Feb. 6, 1728; b. ?; d. July 29, 1756
10. Mary,[4] b. Nov. 25, 1708
11. Martha,[4] b. Jan. 16, 1710
12. Rachel,[4] b. Aug. 25, 1711; d. June 16, 1750; m. Nathaniel Strong June 2, 1747; son of Jacob and Abigail Bissell Strong

II **Mary[3] Stoughton,** b. Jan. 1, 1658; d. Aug. 28, 1684;

m. **Samuel Farnsworth** of Dorchester June 3, 1677

Children:

1. Mary[4] Farnsworth, b. May 26, 1678

III **Elizabeth[3] Stoughton,** bapt. Nov. 18, 1660; d. Nov. 24, 1702;

m. 1. **James Machman,** Nov. 27, 1690; d. Dec. 18, 1698

m. 2. **Judge John Eliot,** Oct. 31, 1699; the grandson of Rev. John Eliot the apostle to the Indians. No children

IV **Thomas[3] Stoughton (Capt).** b. Nov. 21, 1662; d. Jan. 14, 1749;

m. 1. **Dorothy Talcott,** Dec. 31, 1691; dau. of John and Helena Wakeman Talcott. b. Feb. 20, 1666; d. May 28, 1696

Children:

1. Mary,[4] b. Jan. 4, 1693; d. ?
   m. Pelitiah Allyn Aug. 26, 1711, E. Windsor;b. May 3, 1698

m. 2. **Abigail Edwards Lathrop,** May 19, 1697, dau. of Richard and Elizabeth Tuttle Edwards, widow of Benj. Lathrop; d. 1690 without issue. b. 1671; d. Jan. 24, 1754

Children:

2. Thomas,[4] b. Apr. 9, 1698; d. Jan. 14, 1778; m. Mehitable Lathrop, Oct. 3, 1722
3. Daniel,[4] b. Aug. 13, 1699; d. Aug. 16, 1788; m. Joanna Allyn, Sept. 13, 1730
4. Benjamin,[4] b. Apr. 28, 1701; d. Apr. 27, 1779; m. Elizabeth Bartlett, Dec. 26, 1744
5. Timothy,[4] b. June 27, 1703; m. Hannah Olcott, June 27, 1733
6. Abigail,[4] b. Dec. 24, 1704; m. John Moore, Dec. 2, 1724
7. David,[4] b. Sept. 9, 1706; d. Feb. 4, 1762
8. Mabel,[4] b. Aug. 19, 1708; m. Samuel

Belcher, Aug. 17, 1732

9. Jonathan,[4] b. Oct. 21, 1710; d. Aug. 10, 1733; d. unm. Aug. 10, 1733
10. Elizabeth,[4] b. Dec. 20, 1712; d. Mar. 15, 1758; m. William Gaylord, Feb. 28, 1739
11. Isaac,[4] b. Nov. 10, 1714; d. 1755

V **Samuel[3] Stoughton,** b. Sept. 8, 1665; d. Dec. 1, 1711-12
m. **Dorothy** ?

Children:

1. Samuel,[4] (Capt.) b. Sept. 10, 1702
2. Israel,[4] d. Dec. 14, 1712

VI **Israel[3] Stoughton,** b. Aug. 21, 1667; d. Sept. 10 or 17, 1736
m. **Mary Birge,** May 7, 1713, dau. of Daniel and Deborah Holcombe Birge. b. Dec. 25, 1677; d. Aug. 23, 1755

Children:

1. Israel,[4] b. July 21, 1714
2. Mary,[4] b. July 21, 1714
3. Elizabeth,[4] b. Sept. 8, 1717
4. Hannah,[4] b. June 3, 1719; d. Sept. 2, 1793
5. Rebecca,[4] b. Mar. 10, 1720
6. Sarah,[4] b. Sept. 26, 1724; d. Oct. 7, 1755
7. Lucie,[4] b. June 8, 1727
8. Jemima,[4] b. July 16, 1729
9. Abigail,[4] b. May 30, 1731

VII **Rebecca[3] Stoughton,** b. June 19, 1673; d. 1704

m. **Atherton Mather,** of Windsor, Sept. 20, 1694; son of Timothy Mather. b. Oct. 4, 1663; d. Nov. 9, 1734, Suffield, Conn.

Children:

1. William[4] Mather, b. Mar. 2, 1698. m. Silence Bultolph
2. Jerusha[4] Mather, b. July 18, 1700; d. Nov. 5, 1789; m. Samuel Smith, Nov. 2, 1725

a. This date is found in all books consulted but we have not found the source from which it came.

Births, Marriages, and Deaths returned to Hartford, Windsor, and Fairfiield as entered in the Early Land Records of the Colony of Connecticut; by Edwin Stanley Wells.
Matthew Grant Record.
Eliot, William Horace; The Descendants of John Eliot.
Stiles, Henry; Ancient Windsor.
Tuttle, George Frederick; The Tuttle Family.
Howard, George; Windsor Conn. Early Settlers.
Barbour Collection; Vital Statistics of Connecticut.
Fitch, Roscoe Conkling; History of the Fitch Family.
Hartford Probate Record.
Mather, Horace E.; Mather Genealogy.
Mather, John; Genealogy of the Mather Family.
Goodwin, Nathaniel; Genealogical Notes.
Stoughton, Ralph M.; The Stoughton Family of Gill, Mass.
New England Historical and Genealogical Register.
Wolcott, Samuel; Memorial of Samuel Wolcott.
Wolcott, Chandler; Wolcott Genealogy.
Records of the First Church of Hartford, Catalogue.
Allen, Orrin Peer; The Descendants of Nicholas Cady.
Dwight, Benjamin W.; History of the Descandants of Elder John Strong of Northampton.

THOMAS STOUGHTON

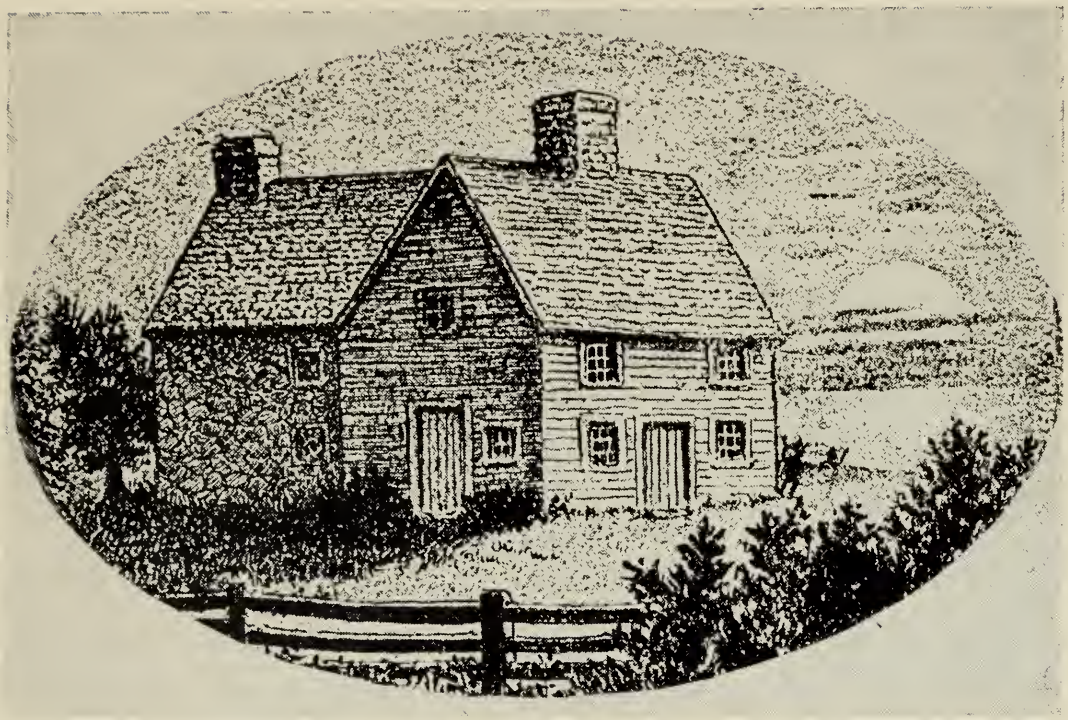
of

The Old Stone House

Windsor, Conn.

By the time Thomas[2] was married to Mary Wadsworth (1655) the first hardships of the pioneer community of Windsor were over. Life was taking on a more even tenor, but there was much to be done to improve the political life of the colony; to alleviate the religious discord then stirring throughout the colonies; to attempt to settle boundary disputes; to build more suitable habitations; to maintain a constant vigilance against surprise Indian attacks, to say nothing of keeping a growing family provided with the necessities of life, religious training and education of the children. Life was rugged at best and many fell by the wayside.

It is said Thomas[2] was born in England in 1624. He came to New England on the Mary and John in 1630 with his father Thomas and removed to Windsor during the exodus of many of the Massachusetts Bay Colony in 1635. Since he was a boy of eleven years at the time, his real responsibilities in life in the Windsor Colony lay in the not far distant future. It is probable his father made a confidant of his only son, training him as his successor in the position of one of "the chief men of the colony." When he was only twenty-one years of age his father deeded to him all the property which had been granted unto him in the Windsor settlement and on the east side of the Great River, except his home lot, door yard with its house and garden, etc., with the provision that Thomas[2] would take care of his father and step-mother as long as they lived. The deed dated July 14, 1645 for the land in Windsor is still extant and was in the possession of Rev. J. B. Thornton of Great Falls, New Hampshire in 1909 and possibly of his descendants at this time. He was the son-in-law of Willis Stoughton of East Windsor. A description of all the land granted to Thomas[1] Stoughton up to Jan. 11, 1640 and deeded to



THE STOUGHTON HOUSE OR "OLD STONE FORT"

Home of Thomas[2] Stoughton
Windsor, Conn.

OLD STONE FORT ROADSIDE MARKER

Windsor, Conn.

Thomas[2] in 1644-45 can be found in Early Connecticut Probate Records, 1635 — 1700, Vol. 1, p. 64, by Charles William Manwaring. (From Windsor Lands, Page 16. Sec. of State's Office — Connecticut)

On the road north of Windsor, west of the "Great River," there is a sign which reads

"On the brow of the Hill overlooking the Meadow stood the old stone fort or Stoughton house. It was in two portions. One stone, probably the older and one wood. At the north end was a door of heavy oak timber studded with iron spikes which bore the hacks and cuts of Indian Tomahawks.

The house was torn down in 1809."

Stiles in his History of Ancient Windsor, 1859, gives a picture of the old house, drawn from the description of old people who remembered it. It was built in two sections, one of stone, the other of wood, bearing indications that the stone end was the older. This part was built of heavy uncut stone, pierced with two small diamond shaped windows set in lead with numerous portholes under the eaves of the high peaked roof. At the northern end of the gable a gigantic chimney was built into the wall. At the east end or back of the house was a door framed by heavy oaken timbers strongly studded and clinched with iron spikes and according to tradition bearing many hacks and cuts of Indian tomahawks. Joined to and at right angles with this stone building a larger and more modern frame building had been added. Its doors and windows were larger and more numerous, but the general lines of the addition were similar to those of the original one. In its huge chimney was inserted

T M

S

1669

The initials of Thomas and Mary Wadsworth Stoughton. It also had the figure 3 on it, said to indicate that this was the third chimney

built for the house, the first stack, probably built for Thomas[1], said to be very rough.

"The interior left upon the minds of those who knew it a strong impression of mysterious and romantic interest. They dwell with delight upon climbing the winding stairway to peep through the port holes in the wall, the queer nooks and dark corners as well as divers prints and articles of furniture which excited their childish admiration and wonder. The old house contained an ancient helmet and piece of armour undoubtedly used in the Pequot War, but these valuable relics were ignobly sold to a peddler for old iron at one and a half cents a pound. A curious Indian bow and sheaf of arrows of gigantic proportion was passed to the Ellsworth family but is now lost."

The old house was inherited by Thomas[3] Stoughton and passed from father to son for many years. It was demolished in 1809 but the ownership of the land remained in the Stoughton family.

The shades of his non-conformist grandfather, Rev. Thomas Stoughton are evidenced in Thomas.[2] Absence from church and from the General Court when one was a representative to the Court was regarded with great disapproval in the colony. Even Roger Ludlow, who codified the laws, was fined five shillings for being absent from the court. In the Record of the Particular Court, Vol. II, dated April 18, 1654 we find "Thomas Stoughton (then 30 years of age) for his unnecessary withdrawing himselfe from the publique preaching of the Word on the Lord's day is fined 5 s." One wonders if "Mr. Thomas Stoughton withdrew himself from publique preaching "because he did not agree with the precepts of the minister. There was great dissention within the churches of the New England Colonies. A group in the Windsor Church that dissented from the strict Congregationalism of Rev. Warham withdrew. Peace and quiet should have been established when the two churches were following their own ideas, but that the bitter strife and unkind words were still in the minds

and hearts of those who should have been one in Christ's teachings is shown by the following letter addressed to the Court.

"The humble application of the distressed and grieved inhabitants of Windsor, requesting the Court to direct that the disaffected have the meeting house their share of the time on the Sabbath and not cause a division. The experience we have had doth give us a test of the ruin of division. If there can be no union obtained by all endeavors that are used, we are apt to think time will bring such dissolution upon us.

"We thank God 'tis the same Gospel truths that are preached by our minister and by the others and to find out the reason why one must take all the labor upon himself and the other must be silent and have his mouth stopped when we have need of variety of gifts doth puzzle other heads than ours.

Signed

Thomas Stoughton
Geo. Griswold
Thimothy Thrall
(for the rest.)"

Dated May 13, 1670.

Other petitions to the Governor are signde by Thomas.[2]

He put into practical expression his Christian principles, however. After King Philip's Indian War (1675-1676), many towns were destroyed by burning, especially in Massachusetts, and the people were in great distress. When the Protestant Irish generously sent a contribution to relieve the suffering in New England, Connecticut relinquished her share to more distressed colonies and added a voluntary contribution out of their own little store. Among those contributing was Thomas Stoughton. Can this have been the birth of America's generous heart in pouring out her treasure to help others in time of disaster?

In the Matthew Grant record, p. 181, dated Oct. 7, 1669. "Account taken of all such Parsons as dwell within the Limets of Windsor and have bin approved of to be freemen and allowed to take the oath of freeman." Thomas[2] Stoughton is listed.

As we interpret this statement, it is a summary of those who had been made freeman in the past and not a listing of those made freemen on that date.

A freeman was one who was allowed the right of suffrage and was eligible to office. Our pious ancestors guarded the ballot box with great care. As early as 1631 they ordered that "no man be admitted as freeman of the commonwealth but such as are members of the churches within the limits of this jurisdiction." This law, operating against some recent immigrants, was so modified in 1662 that all Englishmen "shall present a cirtificate under the hand of the minister or ministers of the place where they dwell that they are orthodox in religion and not vicious in their lives; and also a cirtificate from the Selectmen that they are free holders and ratable to the county in a single county rate to the full value of ten shillings and they then may present themselves to the General Court for admittance as freemen; and if accepted by the court may enjoy the privileges of freemen in the commonwealth." After 1689-90 the men were certified by the selectmen only.

In order to be a Selectman, who was a representative of the people to the governing body, one had to be a freeman. Thomas Stoughton as a Selectman was, on Feb. 16, 1665, appointed by the Town Meeting "To go bounds with Hartford men" so he was actively engaged in town affairs before Matthew Grant made his record. He served on the jury in May, 1657, and was chosen jury man again March 6, 1661-1662. He was appointed to the then honored and powerful position of constable in March, 1657, and in 1658. Boundary disputes were a constant source of trouble in the colonies and only men of integrity and good judgement were trusted by their fellow citizens to attempt

to settle these differences. Thomas Stoughton served as "bound goer" as his father had before him; with what degree of success is the question. No matter how fair and square a man aimed to be, it took interminable years to solve the problems involved, the last boundary not being fixed until 1880, so the job was not an easy one.

Stills were probably introduced in Windsor soon after the first settlement. Many men set up their own. "Mr. Thomas Stoughton Jr. used stills in manufacturing cider-brandy."

Being of a University family, his father educated beyond the usual of that day, it is conceivable that Thomas[2] acquired his education, partially at least, through the hands of his father. He did not have the advantages of a Harvard and an English education as his cousin William Stoughton of Dorchester had, but he was trained in responsibility and shouldered the cares of older men as a very young man. In Dorchester those who directed the "affayres of the plantation" believed that "the education of the children and youth was of singular benefit to any commonwealth." The instruction was to be free to all. Thomas was under this system until 1635. The Windsor settlers carried this idea with them and made provision for the instruction of their children, so Thomas continued his education in the new settlement.

It was not until 1650 that Roger Ludlow made the first codification of the laws. This code declared "a good education to children is of singular behoof and benefit to any commonwealth" and it is ordered that the selectmen have a "vigilent eye over their brethern and neighbors, to see first, that none of them suffer so much barbarism in their families as not to endeavor to teach by themselves or others, their children and apprentices so much learning as may enable them perfectly to read the English tongue and knowledge of the capital laws—and once a week at least they must catechise their children and servants on the grounds and principles of religion; furthermore they must bring up their children and apprentices to some honest

lawful calling labor or employment; and if the heads of families shall fail in their duty to provide for the education required by law then the selectmen shall take their children and bind them out to masters, boys until they become 21 years of age and girls until they reach the age of 18 yrs." This practice of binding out the children of the poor and of those who did not provide educational opportunity authorized and sanctioned in 1650 remained in operation for about two hundred years. The code also declared it to be "one of the chief projects of the deluder Satan, to keep men from the knowledge of the scriptures" and in order that "learning may not be buried in the graves of our forefathers" in every township of fifty householders one should be named to teach the children to read and write. Every town of one hundred or more should esablish a school that would prepare youths for admission to the university. If this law was not obeyed the town was ordered to pay five pounds to the nearest school. The first schoolmaster in Windsor, 1657, received the equivalent of $16.67 for his services. In 1847 conditions had not greatly improved for the teacher. Elizabeth Hoskins submitted a bill for twenty-two weeks of teaching at 10 shillings a week or $27.50. Four months was the school year.

Thomas[1] lived seventeen years after deeding his property to his twenty-one year old son in 1644-45. Thomas[2] evidently proved his mettle in the management of both his and his father's affairs. He remained single for ten more years, then married Mary Wadsworth, daughter of William Wadsworth of Hartford, and had seven children, four sons and three daughters, and if our deductions are correct, all were born in the old stone house. It is through these children that the descendants of Thomas[1] and Thomas[2] have continued unto this day.

Thomas[2] died in Windsor Sept. 15, 1684. He left a sizeable estate considering the times. The inventory taken by Timothy Thrall, Daniel Hayden and Abraham Phelps amounted to 948 pounds, 8 s. The Administration of the estate was in the capable hands of his widow Mary Stoughton and the Court appointed Return Strong and

Timothy Thrall, with the advice of Captain Newberry, to distribute the estate: To the widow 100 pounds to her and her heirs forever; To John Stoughton £ 199; to Thomas £ 136; to Samuel £ 126; to Israel £ 126; to Elizabeth £ 116; to Rebecca £ 116.

Mr. Wadsworth, Abraham Phelps and John Loomis to be Overseers.

Mary Wadsworth Stoughton, widow of Thomas[2], lived until 1711-12, and up until 1707 there is frequent mention in the records of business transactions, chief of which was loaning money on mortgages, or as it was worded in those days "property is deeded to her on condition." In 1686 her ratable list was £ 176—while that of her two older sons had dropped to 75 and 59 £s respectively.

On Oct. 20, 1703, she deeded all her property to her children, deed to take effect after her death.

PART THREE

THOMAS[1] STOUGHTON'S BROTHERS

JOHN AND ISRAEL

and

HIS NEPHEW

LIEUTENANT GOVERNOR WILLIAM STOUGHTON

of

THE COLONY OF MASSACHUSETTS

Because the brothers and nephew of Thomas[1] Stoughton, 1588-1661, made significant contributions to the life and thought of their times, both in England and New England, and because they had no male descendants to carry on their Stoughton line or to commemorate their achievements it seems fitting that their efforts toward the development of the Massachusetts Bay Colony should be remembered and honored in this history of the Stoughton Family.

Although Rev. John never came to New England, he, through his brothers Thomas and Israel, kept in close touch with the Colony and was active in England in attempting to establish a college for the Indians where the Christian gospel would be taught.

REV. JOHN STOUGHTON

of

Aller, Somerset and St. Mary's, Aldermanbury, London, Eng.

1593 — 1639

Altho the Rev. John Stoughton, second son of Rev. Thomas and brother of Thomas and Israel never came to America, a brief sketch of his life is fitting.

There has recently been published a very scholarly register of the students of Cambridge University. In this work, the Rev. John Stoughton, whose will is sealed with the "1574 arms" of this branch of the Stoughton family, is said to have been admitted sizar — limited means or self help — at Emanuel College, [to which he made a bequest in his will] the 23rd of April, 1607, as of Suffolk, son of Thomas and Katherine Stoughton, baptized at Naughton, 23rd Jan., 1592-93.[1]

"Emanuel College founded 1584 developed as the rising tide of religious liberalism and clerical education gained in momentum. It was the college largely attended by those who came to be known as Puritans and many of the early New England divines had been educated there." From this college, John Stoughton was granted a B.A. degree in 1610-11. The Masters degree was conferred upon him in 1614 and in 1616 he was made a fellow. He became a Bachelor of Divinity in 1621, and in 1626 a Doctor of Divinity. In 1621, upon the death of Rev. Ralph Cudworth, he was installed Rector of Aller in Somerset. This was the same Rev. Cudworth who had been appointed to the Parish of Coggeshall after Rev. Thomas Stoughton was deposed. In 1632 he was made perpetual Curate of St. Mary's of the Virgin, Aldermanbury in the City of London.

Soon after he became Rector of Aller, Rev. John Stoughton married the daughter of John and Jane Woodroofe, Machell, the widow of Rev. Ralph Cudworth, and thus became the stepfather of the two Cudworth boys, upon whom he appears to have exerted a lasting

influence. Ralph, the older son, became well known in England as Master of Christ's College, 1654-1688, and for his great work "The True Intellectual System of the Universe." James emigrated with the Puritans to New England. In a letter written from Scituate, Mass., Dec., 1634, to his "very Loveing and Kind ffather, Dr. John Stoughton in his house in Aldermanbury," James wrote, "Indeed I have cause if ever eny had to blesse the Lord that ever I saw yow for under God yow have bine the greatest instrument of good to me in the world." He signed himself "Youre duty full sunn till death, James Cudworth."

Dr. John Stoughton's wife died in Aldermanbury in 1634. In 1635 he married Jane Browne, daughter of John Browne of Frampton in Dorset and widow of Rev. Walter Newborough (Newberry) of Simonsbury, Dorset. Two daughters, Jane and Mary (Marie) were born to this union.

Dr. John was classed among the learned writers and Fellows of Cambridge University and was accounted "a pious and orthodox divine." However, having expressed himself upon the "popish and other controversial issues of the church in that day he was, at the instigation of Bishop Laud, brought before the high commission to answer for his deviation from the established order. Bishop Laud meted out severe penalties to offenders and had it not been that Dr. John died May 4, 1639, further persecution may have been his fate.

Dr. John was one of the first to turn attention to the welfare of the Indians of New England and to express a benevolent concern for their advancement. In 1635 he made a plea in their behalf and proposed a college be founded especially devoted to their education.

Three volumes of Dr. Stoughton's sermons were published in 1640 by his widow with dedication to Robert, Earle of Warwick, the patron of the church in Essex."[2]

In his will dated May 4, 1639, after the usual preamble, he requests that his funeral be "pformed with out aine vaine ostentacon or any great cost." He "gives and bequeaths to his poore kindred;

to the poore of the parish; 500 pounds to his daughters Jane and Marie and under certain circumstances 200 pounds to his next of kynn; various amounts to Emanuel Colledge" in Cambridge and to friends. His wife Jane and her father, John Browne, were the executors.[3]

1. Alumni Cantabrigiensis; Part 1, Vol. 4, p. 171.
2. Reference below from The Stoughton Family of Gill, Mass., by Ralph M. Stoughton:
    1. Emanuel College by E. S. Shuckbrough, pp. 57, 82.
    2. History of Cambridge by Fuller.
    3. The Cudworth Family in England (Genealogy).
    4. Pyrnn's; Canterburies Doome. (1646) p. 362.
    5. Palmer's; Nonconformist Memorial; Vol. 1, p. 77.
    6. Brook's; Lives of the Puritans; Vol. 3, p. 527.
    7. Forbes, Allan; Other Indian Events of New England.
    8. N.E. Hist. & Gen. Reg. Vol. XIV—104; XXI—249; XL—306; LXIV—86.
3. Somerset House. Prerogative Court of Canterbury. Hervey, fo. 69.

ISRAEL STOUGHTON

of

England, and Dorchester, Mass.

1603 — 1645

ISRAEL[1] **STOUGHTON,** Rev. Thomas,[2] Francis,[3] Edward,[4] Thomas,[5] Henry,[6] Thomas[7]
bapt. Feb. 18, 1603, Coggeshall Parish, England[a]
d. 1645, Lincoln, England[b]

m. **ELIZABETH KNIGHT** of Rotherhithe, Mar. 27, 1627[c]
b. ?
d. Aug. 6, 1681, Dorchester, Mass.[d]

CHILDREN:

i **Israel**[2] **Stoughton,** b. between 1627-1630 in Eng. d. 1647[e] at sea off Mass. Rev. John Elliott wrote: "This spring we of Roxbury with some from Dorchester ventured to sea in a small vessel but the master wanted sufficient experience and the vessel was over masted and was overset and many weeks after came whole allmost ashore to show the error of men to go to sea so rawly. Many were cast away in her. Mris Stoughtons eldest sonne, Mr. Howards Eldest sonne with many others."[ee]
He had been admitted to the Ancient and Honorable Artillery Company designated as "Mr. Israel Stoughton."

ii **William**[2] **Stoughton,** b. July 30, 1631,[k] Dorchester, Mass.; d. July 7, 1701,[l] Dorchester, Mass. Account of his life follows.

iii **Hannah**[2] **Stoughton,** bapt. Feb. 1637;[f] m. James Minot, b. Oct. 31, 1628, d. 1678, in Dorchester, Mass. Oct. 9, 1653;[g] d. Mar. 27, 1670.[h]

They had seven children: Elizabeth m. Rev. John Danforth; Mehittable m. Capt. Thomas Cooper and was the mother of William Cooper, Pastor of Brattle St. Church. She died Sept. 23, 1738; also three unmarried sons Israel, George, Theaphilus; Hannah, d. in infancy; James.

iv **An unnamed daughter** — mentioned in Israel's will

v **John[2] Stoughton,** bapt. 1638[m] in Dorchester; d. in the Barbadoes, as found in the Dorchester Church Records without date. His death evidently occurred in early manhood as on May 16, 1665 his brother William described himself as "the sonne and onlie heir of the late Israel Stoughton of Dorchester."

vi **Rebecca[2] Stoughton,** bapt. June, 1641[n] in Dorchester; m. William Tailer, a merchant of Boston, June 25, 1664. He died July 2, 1682. She d. prior to 1704. They had four children: Stoughton, b. Apr. 18, 1665; Elizabeth b. May 17, 1667; Thomas, b. Feb. 18, 1674; William who became Lieut. Governor of the Colony of Mass. d. unm.; Elizabeth, m. John Nelson and it was through her that Israel Stoughton became the ancestor of Franklin D. Roosevelt.

vii **Thomas[2] Stoughton,** bapt. 1644.[o] The expected seventh child[p] mentioned in Israel's will. d. in infancy.

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a. Coggeshall Parish Register.

b. Winthrops Journal.

c. Ethel Stokes, English Genealogist. Unpublished manuscript of Frederick A. Stoughton. Also in the Register of Rotherhithe, Surrey. March 27, 1627, Israel Stoughton married Elizabeth Knight. This reference given by Genevieve Tylee Kiepura in the American Genealogist, Vol. 33, No. 2. April 1957.

Mr. Jacobus, editor of the above magazine and genealogist of high repute writes: "In the accounts I have seen I have failed to find any documentary evidence that the senior William Knight married the widow of Rev. Thomas Stoughton, or even that the latter did have a second wife Elizabeth. If evidence exists I shall be happy to learn of it and print it and also to withdraw my present suggestion. If there is no such evidence except the terms of relationship used in the records (step-son, son-in-law) then these are adequately and more simply explained by the conclusion that Israel Stoughton's wife, Elizabeth Knight was the daughter of William Knight and Elizabeth ( ) Knight and that she was omitted from his brief will because she had already married and received her portion."

d. Dorchester, Mass. Births, Marriages, Deaths; New Eng. Hist. and Gen. Reg. Vol. 16, p. 156.

e. The American Genealogist Vol. 29, p. 201. Ralph Stoughton. Also by deduction (r).

ee. New Eng. Hist. and Gen. Reg. Vol. 33, p. 236.

f. Dorchester Church Records, p. 150.

g. Ibid.

h. New Eng. Hist. & Gen. Reg. Vol. 4, p. 166. Grave Stone Record.

k. Dorchester Church Record, p. 148.

l. Tomb Record.

m. Dorchester Church Record, p. 151.

n. Ibid. p. 153.

o. Ibid. p. 157.

p. Will of Israel Stoughton, Probate Court, County of Suffolk, Mass. Liber 21, fol. 622.

r. Israel Sr. died 1645. Israel, his eldest son was made co-executor of his father's will altho "he had not reached the legal age of manhood." Therefore we place his birth about 1628-29 as the first son.

ISRAEL STOUGHTON

of

England and Dorchester, Mass.

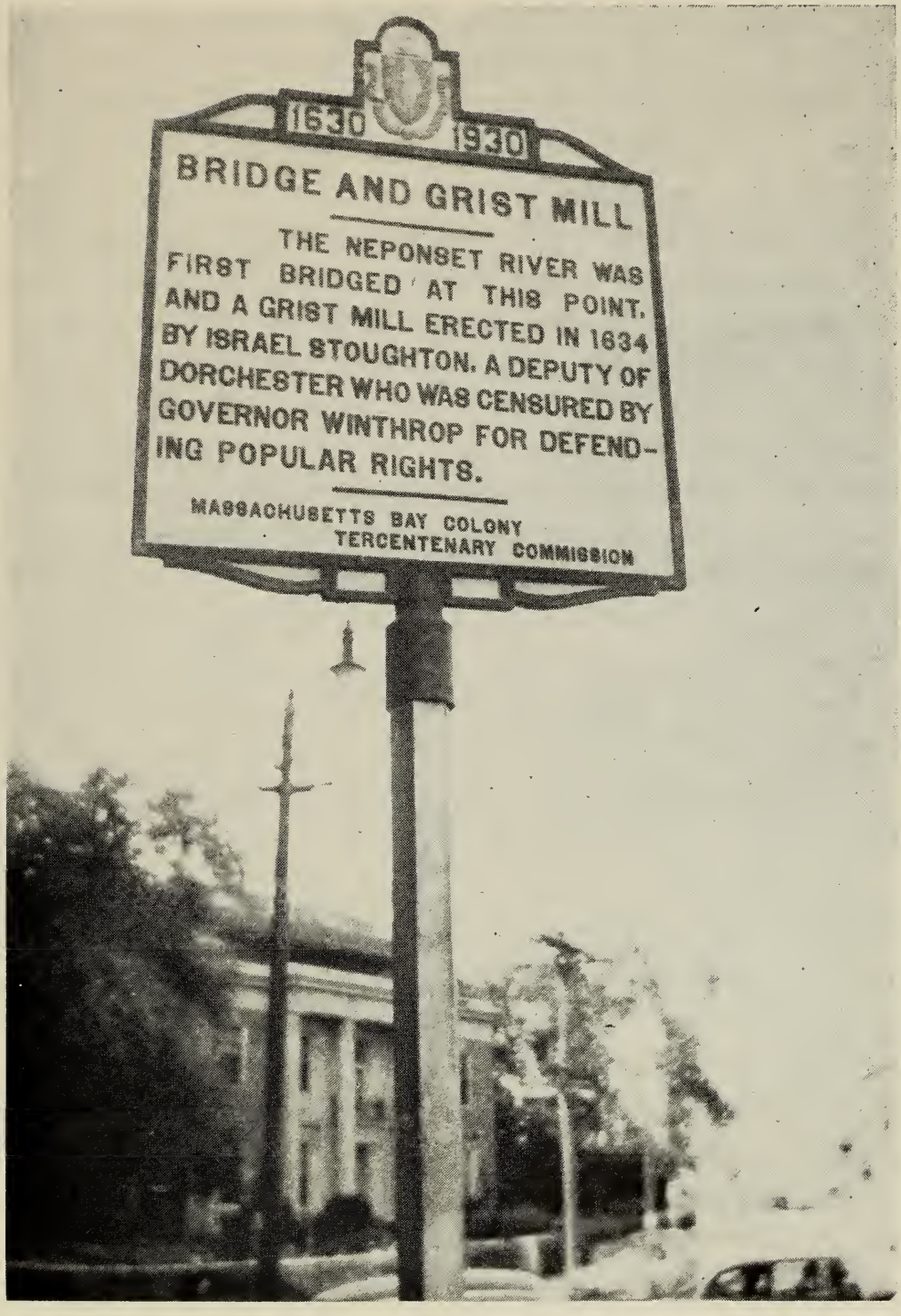
There is a difference of opinion among the historians regarding the time Israel Stoughton arrived in Dorchester. Some hold he came in 1632, basing their deduction upon the fact that he was first mentioned in the Colonial Records of Oct. 3, 1632 page 81 when "Alex Miller and John Whipple were ordered to pay fines to their maister Israel Stoughton for their wastefull expence of powd. and Shott," and that he did not become a freeman until Nov. 5, 1633. Others maintain he came in 1630.

The weight of the evidence points to the 1630 date. Two pages of the original Dorchester records, covering from June 1630 to January 1632 are missing from the existing record book.[1] The book frequently referred to in the extant book as "the first book" in which the names of the settlers, their land allotments, etc. appeared was burned in a house fire in 1657. Roger Clap, in his Memoirs which begin in 1630 mentions "Mr. Stoughton" but whether he refers to Israel or his older brother Thomas is not clear; however, there is justification for thinking Israel was intended. The fact that Israel was admitted as a freeman as late as 1633 does not preclude his membership in the Dorchester Company of 1630, for it was May 14, 1634 before Roger Clap himself acquired the status of a freeman. Israel signed the covenant in 1632 and as this was a prerequisite to becoming a freeman his ineligibility for freemanship before that time is thus established. Albert K. Teele in "The History of Milton," states, "Israel Stoughton was a stock holder in the Company before he left England." His son, William Stoughton was born in Dorchester, July 30, 1631.

"Born to lead and command, possessed of abundant resources which, with superior judgement and capacity to organize and execute,

placed him in a position of influence and power in town and colony." He, being "one of the well trained young men upon whom the more severe toils of the new settlement were expected to devolve," it is conceivable that he threw all of the energy of his twenty-seven years into the business of helping to establish the Dorchester plantation and refrained from assuming the obligations and responsibilities of freemanship until the colony was well established. His elder brother Thomas was among the first to be made a freeman in the Colony and as a freeman represented the Dorchester plantation in the General Court. As was the custom in the old English families, Thomas, the eldest son, held the position of trust and authority in the Stoughton family; so it was natural for Israel to expect his brother, in this cooperative enterprise, to look after his political interests, keep him informed, and thus free him for the arduous duties of organizing and carrying through the business of the plantation during this crucial period. By 1633 he was well established as a man of enterprise and integrity, became actively engaged in the political affairs of the Dorchester settlement, and enjoyed all the opportunities and responsibilities accorded a freeman.

He was soon chosen Ensign of the Dorchester Band then commanded by Captain Mason, his former military instructor in England. As he was a man of great physical activity, mental alertness, educated beyond the average of his day, and in possession of ample means, he acquired not only the lands allotted to him as a "first goer" in the town but was quick to see a business opportunity and petitioned for additional land grants. On Oct. 3, 1633, the right to erect a mill, to cut timber on town lands with which to build the mill and a fish wier on Neponset River at the falls was granted to him. Here was ground the first corn ever ground by water power in New England. This mill proved of incalculable value to the whole community. The site of the mill has been used for water power continuously since that time, now being utilized by the Walter Baker Chocolate Company. On



MARKER AT SITE OF BRIDGE AND GRIST MILL

Erected by Israel Stoughton in 1634,
on the Neponset River, Milton, Mass.

the sidewalk in front of the Baker Company an historical marker has been erected which reads:

BRIDGE AND GRIST MILL

The Neponset River was first bridge at this point, and a grist mill erected in 1634 by Israel Stoughton, a Deputy of Dorchester who was censured by Governor Winthrop for defending popular rights.

When the first elected General Court of Assistants convened in May, 1634, deputies were sent from Charlestown, Dorchester, Boston, Medford, Cambridge, Salem, Roxbury and Watertown. "This court consisted largely of English University men, such as Gov. Winthrop, Thomas Shephard, John Cotton, John Nelson and John Davenport. The others were well-read men of University families, such as Israel Stoughton and Richard Bellingham, etc. These with the ministers of Boston, Cambridge, Roxbury and Salem were the chief magistrates of the colony." Israel was one of three who represented Dorchester.

At this Court he obtained confirmation of his mill grants, which had been issued by Dorchester, upon condition that he provide a sufficient horse bridge over the river and sell "ale-wives" (fish) at five shillings per thousand. At the same Court he and Henry Wolcott obtained permission to look for farm lands for themselves, probably beyond the boundaries of the plantation. In Sept., 1634, the Court granted Mr. Stoughton 150 acres of land 8 or 9 miles up the Neponset River. That same year he and Mr. Ludlow were appointed a committee to examine Governor Winthrop's accounts.

But all was not favorable for the young Assistant from Dorchester. In the early part of the session he proposed that the Governor and his Deputies be denied some of the powers they claimed and that certain laws be liberalized. The Governor took offense at

such bold criticism, and the higher officials of the Court, jealous of their prerogatives, received his recommendations with little enthusiasm, but suggested, however, that he put his proposal in writing. He drew up a brief against the "negative voice" or veto. It passed around among the ministers one of whom sent it to Governor Winthrop. At the next meeting of the Court Governor Winthrop, to Israel's astonishment, denounced him as a "worme, a troubler of Israel, an underminer of the State." Israel Stoughton demanded that his brief be read to disprove the charge. He observed that the meaning had been perverted for want of a comma. He then read it himself but nothing would satisfy them but that the book be burned. "Let it be burned if that pleases them," said Israel; and burned it was. He was accused by the Court of publishing "a book" containing seditious matter and was disqualified from holding office for three years. The people of Dorchester rose to his support and petitioned the General Court for the remission of the sentence to no avail.

This incident only increased the dissatisfaction with the government then stirring in Dorchester and tended to hasten the departure of many of the original settlers to what was later known as Windsor, Connecticut. Both Israel and Thomas Stoughton had been actively engaged in promoting the Windsor settlement. Israel's large real estate holdings precluded his participation in the early removal to Connecticut and the subsequent turn of events caused him to reconsider the plan.

The government, finally realizing that it was confronted with a serious problem, began to take action to stem the spreading tide of migration, and as a tactful move in that direction became reconciled with its restive member and removed the ban. His rise to the Captaincy of the Dorchester Train Band March 7, 1637 and his reelection as an Assistant to the General Court in May, 1637, invalidated any plan he had to leave Dorchester and join the Connecticut settlers.

When the General Court convened Israel Stoughton's popularity

was such that he was named by the Court over two other candidates to command the Pequot Expedition. He may have been selected for this place to act in conjunction with his former military teacher, Captain Mason, who was already in command of the Connecticut troops in the Pequot country. Israel Stoughton and his forces were hospitably received by Roger Williams, who had been banished by the autocratic government of Massachusetts and had made a settlement in Rhode Island. From his experience and advice regarding Indian warfare Israel profited greatly. The decisive battle of Mystic Fort was in progress when he hastened to reinforce the battle line, and by judicious and well ordered plans which followed up the daring strategy of Captain Mason the Pequots were nearly annihilated.

The defeat of the Pequots had done more for Connecticut than to relieve her from the dangers of a hostile tribe of Indians. It had opened up for settlement the whole region along the coast, the rivers, and into the interior lying west toward the Dutch in Manhattan. The Colonial Government of Massachusetts, in relief and gratitude that the war was ended, declared a thanksgiving for the victory, and Captain Stoughton and his troops returned home in triumph. In consideration of his services the town relinquished his rate — tax — for one year. In 1639 he served with Governor Endicott in running the Old Colony line, and the same year was appointed to administer the government of New Hampshire.

When the Ancient and Honorable Artillery Company of Boston was organized in 1638, Israel Stoughton was the tenth to sign the roll of membership and in 1642 was elected Captain. This is now the oldest military organization in the country.

He was of the rigid Puritan school. He and his wife were among the first signers of the Dorchester Church Covenant in 1632. He is mentioned as administrating a church censure, so he perhaps served as an officer of the church. He was a member of the synod which tried Mrs. Ann Hutchison in 1637.

Ann Hutchison was a member of the church in Boston, "a woman of ready wit and bold spirit." She did her own thinking on religious matters, as the Puritans had done when they had lived in Old England, and for which they had braved privations in the New World in order that they might have freedom of worship. But in New England they set up a standard of conformity to **their** way of thinking which was as rigid as the conformity to the Church of England had been. Ann Hutchison was far in advance of her contemporaries. She made the tragic mistake, according to the Puritan "light" of that day of maintaining that the Sabbath is but as other days; that the soul is mortal until it is united to Christ, then it and the body are annihilated and a new one given by Christ; that there is no resurrection of the body; that the holy spirit dwells in a justified person; that no santification can help to evidence to us our justification; etc. "to the number of thirty or there about" wrote Winthrop in his Journal. This was too much for the synod so Anne was banished from Massachusetts in 1637, "chiefly for traducing the ministers" several of whom had been influenced by her persuasion. She, her family, and a few followers went to Rhode Island. Later, after the death of her husband, she settled on Long Island Sound in New York and in 1643 was killed by the Indians. This tragedy in the minds of the Massachusetts Puritans was regarded as a manifestation of Divine Providence.

What part did Israel take in this trial ? Knowing the persecution his father had endured one would have expected him to have been tolerant; but tolerance was not one of the virtues of that day.

Israel's mother died when he was two months old. Who reared him and who deserves the honor of being loved by him as "my deere mother."?

Rev. Thomas Stoughton states in his letter to his children, [Treatises of Rev. Thomas Stoughton, British Museum. 4371. b. 20], that he had had twelve children, seven of whom were living when

he wrote the letter dated August 20, 1622. Notice that in the genealogical record above there are seven children named, but one of those, Anne, had died leaving six living children. Prior to the birth of his eldest son Thomas in 1588, recorded in the Naughton Parish register, we have made no systematic search. As seven children have been located either by birth, baptismal, or marriage records there remain five children unaccounted for. As Rev. Thomas Stoughton was born in 1557 or before, he was of marriageable age for several years before the birth of his eldest son in 1588; therefore it is probable he had daughters before his son Thomas was born. Also Thomas Stoughton of St. Martin's, Canterbury, in his will dated and proved June 1591, bequeaths "to the two daughters of my nephew Thomas Stoughton minister, 20 pounds each at marriage." According to the birth or baptismal dates of the daughters of Rev. Thomas as found in the Naughton and Coggeshall Parish Registers they would not qualify for this bequest as they were all born or baptized in November, 1591, or later. The marriage of Mar(y) Stoughton, daughter of Thomas, to John Manfield is recorded in the Naughton Parish Register. This would account for one of the daughters of the Rev. Thomas born before June, 1591, and mentioned in the will of Thomas Stoughton of St. Martin's, Canterbury. Who was, then, and where do we find the daughter who would qualify as one of the two daughters of Rev. Thomas before 1591 and could also be his seventh living child?

In the Alumni Cantabrigienses by J. and J. A. Venn, Part 1, under the name of William Knight is the following statement: "Adm. pens. at Emanuel. Jan. 31, 1626-27 first son of William of St. Olave, Southwark, and Elizabeth **widow** of Thomas Stoughton 1576-77. [This is our Rev. Thomas Stoughton]. Matriculated 1626-27; B.A. 1630-31; M.A. 1634. Went to New England 1637; settled in Ipswich. Ret'd to Eng. 1643 with **half brother,** Col. Israel Stoughton. Ordained priest Aug. 8, 1659."

We have shown that Rev. Thomas Stoughton did not die until 1622 or later. (see chapter on Rev. Thomas). That being the case his

widow, if he had one, could **not** have been the mother of William Knight who matriculated at Emanuel in 1626-27. Is it not possible that Elizabeth Stoughton Knight instead of being the **widow** of Rev. Thomas Stoughton was his daughter born before 1591? The time elapsed between her birth, assumed to be before 1588 or about 1590, and William Knight's matriculation at Emanuel in 1626-27 would be sufficient to allow for such a deduction. Israel Stoughton's mother's name was Katherine, so how could William Knight, whose mother was Elizabeth Stoughton, be the **half brother** of Col. Israel Stoughton?

As stated before, Israel's mother died when he was two months old. It is reasonable to conclude that his older sister ministered unto him as a mother. Whether she was married to William Knight at that time or later we have not determined, but we surmise she reared him as a son. As he knew no other mother, although she was his sister, he fondly called her "my deere mother" as used in letters written to his brother Rev. John Stoughton, preserved in England, and in his will.

Israel married Elizabeth Knight of Rotherhite March 27, 1627 (Register of Rotherite). (See note 'c' preceding). William Knight Sr. died in 1629 and named "Israel Stoughton my son-in-law" as executor of his will. It is possible and probable that Elizabeth Knight was a daughter by a previous marriage, thus making Elizabeth Stoughton Knight the step mother of Elizabeth Knight but of no blood relation to Israel.

Mrs. Knight and the three Knight children: John, Mary, and Ursula came to New England in 1635. William, the eldest son, came in 1637 and was appointed minister at Topsfield.

Captain Stoughton, called by the press of his own business affairs and the unsettled political conditions in England, returned to the mother country in 1643 accompanied by William Knight whom he regarded as a brother.

"On December 23, 1643," wrote Winthrop in his Journal "five ships sailed from Boston, one of them carrying many passengers for London, among whom were many men of chief rank in the country. Of these latter Captain Israel Stoughton again visited New England . . . . " At this time he became interested in the revolution then going on in England. Coming in contact with many partisans in the cause of Cromwell, among whom was Sir Antony Stoughton, an officer in the Parliamentary forces, he espoused the cause and hastened back to New England to put his affairs in order and to enlist others in the enterprise. He brought with him Rose Stoughton, the fourteen-year-old daughter of Sir Antony, who had entrusted her to Israel's care in order that she might escape the perils of civil war. Sir Antony died the following year. Rose remained in this country and married Richard Otis.

Quoting Winthrop: "Captain Israel Stoughton again visited New England for a brief period, but returned as speedily as possible with divers others of our best military men and entered into the Parliamentary Service. Israel Stoughton was made Lieut. Colonel to Colonel Rainsboro. Mr. Nehemiah Brown was made Major of his regiment . . . These men did good service and were well approved. Mr. Stoughton falling sick [of a fever] and dying at Lincoln [1645] the rest all returned to their wives and families [by June 1645]. Oliver Cromwell was in command of the Parliamentary army."

In his will dated July 17, 1644, in London, on file in the Probate Court, County of Suffolk, Mass., Israel provides for three sons and three daughters, and an expected child, "in case my number be seven (as I hope)."

His wife was amply and lovingly provided for. He made provision for his "deere mother to continue to dwell in my house with my wife during her pleasure and any other comfortable accommodations as my estate may reach unto." Among other bequests were 300 acres of land to Harvard College. Among those appointed as overseers, which proved important in unraveling the family history, he

named "my deere brothers, Mr. William Knight, Mr. Thomas Stoughton, Mr. Thomas Clarke and Mr. David Yale." These were his own brother Thomas Stoughton of Windsor, Colony of Connecticut, his "deere mother's" son William Knight, and the husbands of his "mother's", daughters Mary and Ursula Knight who, it is possible, were the half brother and sisters of his wife Elizabeth. She was made executrix of the will.

The inventory of the property was not submitted to the court until May 2, 1650, by John Johnson and William Parke. The total amount of land specified as belonging to the estate was 5,635 acres, the final settlement of which was delayed for several years.

Israel made his will in England in 1644 and brought it to Massachusetts upon his last return to the Colonies in the same year. From the records we quote "Mr. Fran. Willoughby testified before the Court at Boston that Mr. Hickok sd. there was a box delivered to him by Mr. Israel Stoughton sealed up to be kept not opened until he came again or dyed. And when Mr. Stoughton was dead Mr. Willoughby was called to see the opening of the box in which was this writing of the sd. Mr. Stoughton.

rec'd by Court

Test. Humphrey Atharton
John Johnson

Court granted that Mr. Rawson should deliver the original Will unto Mrs. Stoughton, Executrix 30:5:1652 Increase Nowell"

These old wills give interesting side-lights into the customs of the times, frequently reveal character, and clearly show the absolute ownership by the man in the family of all family possessions. In this will there appears no lack of confidence in either his wife's ability or her integrity, as he names her executrix. After willing to "my deere and worthily honored wife" land, buildings, mill, house, etc. he mentions "**my** plate, **my** best downe bed, **her** tapestry coverlet and

all the best furniture there unto belonging: stools, chairs, curteins, cupboards, Andyrons ETC., and one feather bed more . . . and I only begg of her not to weep for mee, as one of those with out hope. If I now dye what love she owed unto mee that it may be bestowed (after mee) uppon or poore deere children for my sake." He bequeathed to his eldest son Israel a double portion unless he prove himself unworthy, then to William, and if he prove unworthy, to John. To Israel he gave ¼ of his library, to John ¼ and to William ½, then in his 13th year, "for encouragement to apply himself to studies, especially the Holy Scriptures. His wife was to retain to her use what books she pleaseth, and each of his daughters was to choose one."

Of his children, Israel, the eldest son, drowned shortly after reaching manhood; John was lost at sea in the Barbadoes; William became Lieutenant Governor of the Province of Massachusetts and died unmarried; Hannah married James Minot; Rebecca married William Tailer (Taylor) of Boston and became the mother of Lieut. Gov. William Tailer; Thomas died in infancy, and we find no record of what became of the third daughter.

"The position which Israel occupied in the affairs of the Colony and the Dorchester plantation indicate he was a man of superior intelligence and large property. He may be considered the founder of Dorchester, a law maker for the people, a champion of liberty, an opposer of ursurpation, the idol of the people, a soldier in the wilds of America and in the army of Cromwell, a patron of literature, opponent of Popery and the victim of Power."

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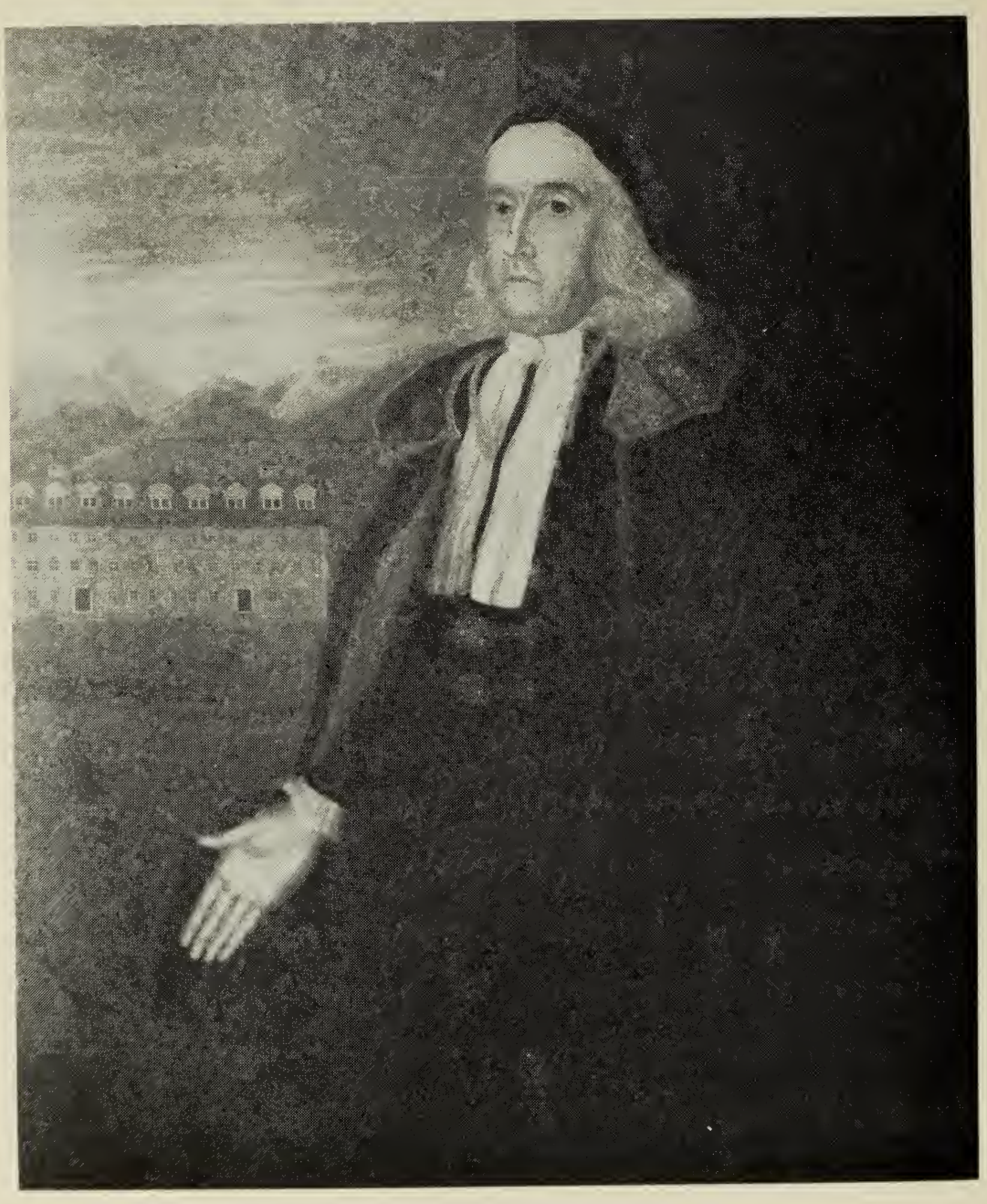


LIEUTENANT GOVERNOR WILLIAM STOUGHTON

Stoughton Hall in background.

Courtesy of The Fogg Museum of Art

Harvard University, Cambridge, Mass.

WILLIAM STOUGHTON

of

Dorchester, Massachusetts

1631 — 1701

"Sour, unloving, upright, incorruptable old Stoughton! He ruled the Colony with a harder hand than it has known before or since and yet 'with him much of New England's glory was entombed.' Savage leader in the prosecution of the witches, too proud to ever publicly admit his fault, he was sought as governor at a time when it had become the style to exonerate the witches. Stoughton loved nobody; he would not even take a wife, yet he was Harvard's chief benefactor in his generation and his will was filled with charitable bequests."[1]

"No more shameful tyranny or shocking despotism was ever endured in America," wrote Upham, "and yet he now stood so well in the esteem of the people that they chose him at every election one of the council altho at the same time he was commander in chief."[2]

"He was a man of eminent qualifications, honorable extract, liberal education and singular piety, a remarkable figure in the early history of Massachusetts, combining as he did the highest qualities of civilian, scholar, lawyer and devine attaining high distinction in all."

"He was one of the most hated and best beloved men in all New England."

And so historians differ regarding this eminent son of a distinguished father.

In a long and detailed will he shows great generosity to relatives, friends, dependents, religious and educational institutions. Among others Harvard was the recipient of the greatest benefactions of the seventeenth century. The spirit and wording of his will are hardly

what might be expected from the mind and heart of an unfeeling despot.

Born in Dorchester, Mass., Sept. 30, 1631, William's father early recognized his son's aptitude for learning and encouraged his thirst for knowledge. Upon his death, when William was thirteen years of age, he willed one half his library to William, his second son, and one fourth each to his eldest son and namesake Israel and his youngest son John.

William entered Harvard, graduating in 1650. The year following he enrolled in New College Oxford, England, where on June 30, 1653, he was granted a masters degree and accorded a fellowship. For ten years he pursued his training in theology and law during the latter part of which time he filled a pastorate at Rumboldsyke in Sussex. Upon the restoration of the Stuarts under Charles II to the throne of England he lost his fellowship and returned to New England. The colonists soon recognized his ability. His reputation as a preacher of great power and his marked ability in law became widespread. On April 28, 1668, he delivered the election sermon said to have been the most able and forceful sermon ever preached before the General Court in New England, in which occurred the often quoted sentence, "God sifted a whole nation that he might send choice grain into the wilderness." That he was an exceedingly able devine his sermons testify. The appreciation of the church in the place of his birth and subsequent life was manifested in inviting him six times to settle as their teacher and pastor. Charlestown repeatedly invited him, but these he declined "for reasons within himself." It is possible he felt his talents lay within the law rather than in the ministry and in this field could be of greater service to the people. He continued to preach occasionally in both Dorchester and Cambridge, altho he was not a member of the Dorchester Church until Sept. 12, 1671. The records disclose that "Mr. Stoughton was paid 20 pounds for his labor among us for four months." Later he transferred his membership to the Old South Church, Boston. In the Dorchester

town records of Nov. 5, 1685, the selectmen voted to make a pew in the meeting house for the Honorable William Stoughton.

He became a freeman of Dorchester May 3, 1665, and was chosen selectman 1671-1674 and again in 1680 which office he continued to hold until 1686. In 1674-1676 he was appointed by the General Court to keep County Courts in Norfolk, Wells, Dover and Portsmouth and was at the same time Commissioner for the United Colonies. He was held in high regard by the colonists and in 1676 was sent as an agent to represent the Colonies before the King to answer complaints against the Massachusetts government. Rev. Elliot in his Roxbury records wrote "Mr. Stoughton and Mr. Bulkly were sent to England as agents for the country Lord pity y.^{m}" He returned from this mission "having discharged his duties with ability and discretion." The decision of the Crown, however, was adverse to the Bay Colony, and the colonists were not satisfied. They thought he had been too compliant and he was suspected, not without cause, of favoring the surrender of the old charter. Even though his popularity among the people had begun to wane the General Court voted him one hundred fifty pounds in money as a "small compensation for his service and as an expression of their good affection." He was again appointed in 1680 to represent the Colonies before the King, but he no doubt considered their displeasure with his previous mission and refused to serve.

Joseph Dudley and William Stoughton made a report to the General Court Feb. 18, 1681-82 on the transactions of the purchase of Nipmuck territory and "in acknowledgement of their great care and paynes" one thousand acres of land was granted to each of them. He and Dudley appear to have been very closely associated, for their names were linked in many appointed services to the government. In 1686 he was elected an assistant to the General Court in place of Dudley, but out of "complaisance" for his friend refused to serve.

Following his return from England and his subsequent unpopularity, he became friends — "ingratiated himself" wrote President

Quincy — with Cotton Mather then in the flush of his political influence. Mather recommended Stoughton to his father, at the time an agent of the Colony in London, for political preferments.

The charter was annulled in 1684. In May of 1686 a commission was received from King James II for organizing a new government. The council was organized May 25, 1686, with Joseph Dudley named President and William Stoughton Deputy President. Their authority extended over Maine, Massachusetts, New Hampshire, and the King's Province. On July 26, Stoughton was placed at the head of the courts. This, however, was of short duration. In December Sir Edmund Andros arrived. By appointment of the King he was made Governor of all of New England. Dudley was appointed Chief Justice, and Stoughton, Judge Assistant. At this point he is said to have had "more of the willow than the oak in his constitution," this criticism depending no doubt upon which side of the political fence one was standing.

Andros' vexatious interference with colonial rights and customs aroused the keenest resentment of the people, and in April, 1689, the colonists rebelled against his regime. During the riot which followed, Andros took refuge in a fort. Stoughton's name stands at the head of those who on April 18, 1689, demanded that Andros "forthwith deliver up the government and fortifications in order to prevent the effusion of blood." Andros capitulated and his government was overthrown.

The people called upon the old magistrates to take the reins of government until they should have an opportunity to act. As spokesman for this Council of Safety, Stoughton told Andros he "might thank himself for the present disaster that had befallen him." Andros was sent back to England, Dudley, whom the people heartily disliked, was shorn of all his power, but not a hand was raised against Stoughton.

Altho he had acted in the interests of the people during the uprising, because of his association with the hated Dudley and the

feared and hated Andros he "lost the favor of the people" and was excluded by vote from participation in the succeeding government until 1692, when the Charter of William and Mary arrived. Stoughton was made Lieutenant Governor under Governor Phips, in which capacity he continued to serve until his death in 1701. Gov. Phips in December of that year appointed him Chief Justice, and at the same time he was serving as Assistant to the General Court from Dorchester. Both of these appointments were obtained through the influence of Cotton Mather, whose tenets on the subject of witchcraft were in harmony with Stoughton's, and through Stoughton, Mather obtained great favor with Gov. Phips.

Now occurred one of the blackest chapters in the history of New England. A shadow is cast upon the fair name and fame of William Stoughton by his participation as Chief Justice in the witchcraft delusion and trials of Salem in which nineteen were hanged and one was pressed to death. Much to be regretted is the part he took in this tragedy at Salem. He appears to have been actuated by prejudice and animosity in no way diminished by his intimacy with superstitious Mather. Upon Stoughton more than Judge Sewell who sat with him on the bench or any other of his associates rests the responsibility. Death warrants for the execution of Bridget Bishop and perhaps all others were sealed with the private arms of William Stoughton. He always maintained that the trials were conducted in all sincerity and good faith concurrent with the knowledge of the day and the law of the land. Belief in witchcraft was universal then. Both Judge Sewell and Judge Stoughton must have believed in its reality or they never would have been deceived by the children who perpetrated the hoax. Today, looking back, it seems he was harsh and unfeeling even beyond the spirit of the times. "In the case of Rebecca Nourse, a woman distinguished for piety and goodness, the jury returned a verdict of acquittal. Stoughton pointedly reminding it of certain unfavorable evidence to which he thought it had not given sufficient consideration, sent the jury out again. Governor Phips ordered a reprieve for eight

alleged witches condemned to "speedy execution." "Stoughton," Phips reported, "upon this occasion was enraged and filled with passionate anger and refused to sit upon the bench at a superior court; . . . (he) hath from the beginning hurried on these matters with great precipitancy."

Few historians approve the course he pursued in the witchcraft trials. Judge Emory Washburn says, "He was sincere in his endeavor to ferret out the guilty causes of so widespread an evil and pursued the victims with untiring assiduity altho in so doing he sacrificed all the better things of his nature and prostituted the forms of justice to consummate a series of judicial murders that have no parallel in our history."

Mr. Sibly in Harvard Graduates writes "Notwithstanding the excitement of the time there can be no doubt that if Stoughton had been as zealous to procure acquittals as he was to bring about the conviction, this black page in the history of New England and humanity could never have been written."

Centure of the historians descends upon his name not only because of his act but because he of all those participating was the only one who did not **publicly** acknowledge his error and repent of his action. Judge Sewell annually observed a day of humiliation and prayer during the remainder of his life as evidence of his repentance and remorse for the course he had pursued. In the Old South Church in Boston he presented his written confession of error and prayed for the forgiveness of God and man.

Not so with Stoughton. He based his judgement upon the belief and the law of the time. His opinions were in conformity with those of the age, in which he lived when toleration was a doctrine hardly dreamed of, much less practiced. He was convinced he was right, for was it not plainly written "Thou shalt not permit a witch to live"? Fortunately "More Light" broke out of Gods word and he set about to have the law changed to eliminate the possibility of a recurrence

of such a tragedy. It was he who urged Governor Phips to lay the matter so clearly before King William that the King eventually forbade any more witchcraft trials either in England or the Colonies.

It is well known that at the time of William Stoughton and the witchcraft furor there was a general acceptance not only in New England but in the mother country and throughout Europe of the reality of those ungodly compacts with Satan into which persons guilty of witchcraft were supposed to have entered, and their actions were directed by this diabolical influence. Lord Chief Justice Hale of England was of this belief and pronounced the sentence of death upon those persons supposed to be in league with Satan. Witchcraft was regarded as a crime and as such laws were enacted against it. The fact that witchcraft was admitted by Joseph Addison, Lord Bacon, and above all Sir William Blackstone, the intellectual lights of the age, made opposition to this doctrine unacceptable. This is mentioned not in justification of Stoughton and his associates, but to show the injustice of selecting them as guilty beyond others of their time. The severe charges brought against Sewell, Mather, Winthrop, and Stoughton and others lie equally against the most learned, pious and eminent of mankind of that day. The belief was a mania in that period in history.

To the people of his time his judgements were evidently right. He was still retained as Lieutenant Governor and in 1694 when Gov. Phips retired he became acting Governor, and for five years discharged the duties of Governor. In May, 1699, a new Governor was sent from England, but Stoughton again became acting Governor in July, 1700, which office he occupied until his death in 1701. He was reappointed Chief Justice and continued to serve in that capacity until shortly before his death.

Notwithstanding that many of his public acts were distasteful to the people, such was his tact and adroitness that by humoring the prejudice of some, conciliating others, by the real interest he mani-

STOUGHTON HALL, HARVARD UNIVERSITY, AS OF 1956

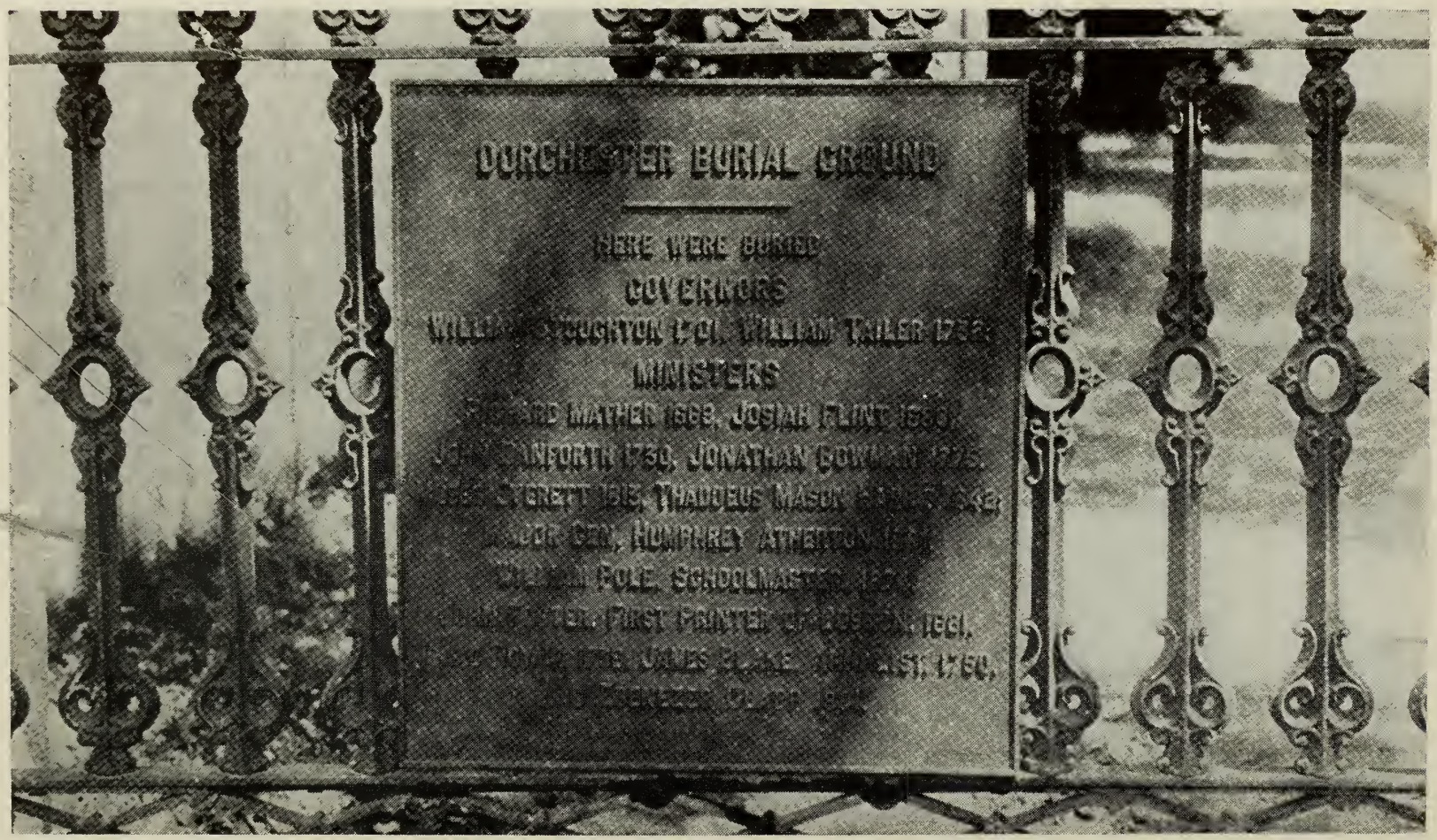
Cambridge, Massachusetts

fested in the education of the children of the rising generation, and his generous benefactions to Harvard College, he regained the favor of the people and the influence he had lost.

In 1696 he gave Stoughton Hall to Harvard College, a building 20 x 100 feet to be used as a dormitory. Weakened by an earthquake in 1755 it became unsafe and was torn down. A new building was erected in 1804-05 bearing the name of the man who had been the original benefactor. During the latter part of his life he acted as peacemaker in the discussion which arose in 1699 involving the formation of the Brattle Street Church in Boston. That he and Judge Sewell were called upon to act in this bitter controversy indicates with what high regard they were held. The Rev. Mr. Coleman acknowledged the great obligation the people of the parish owed these two men for their efforts when he preached his first sermon in the church.

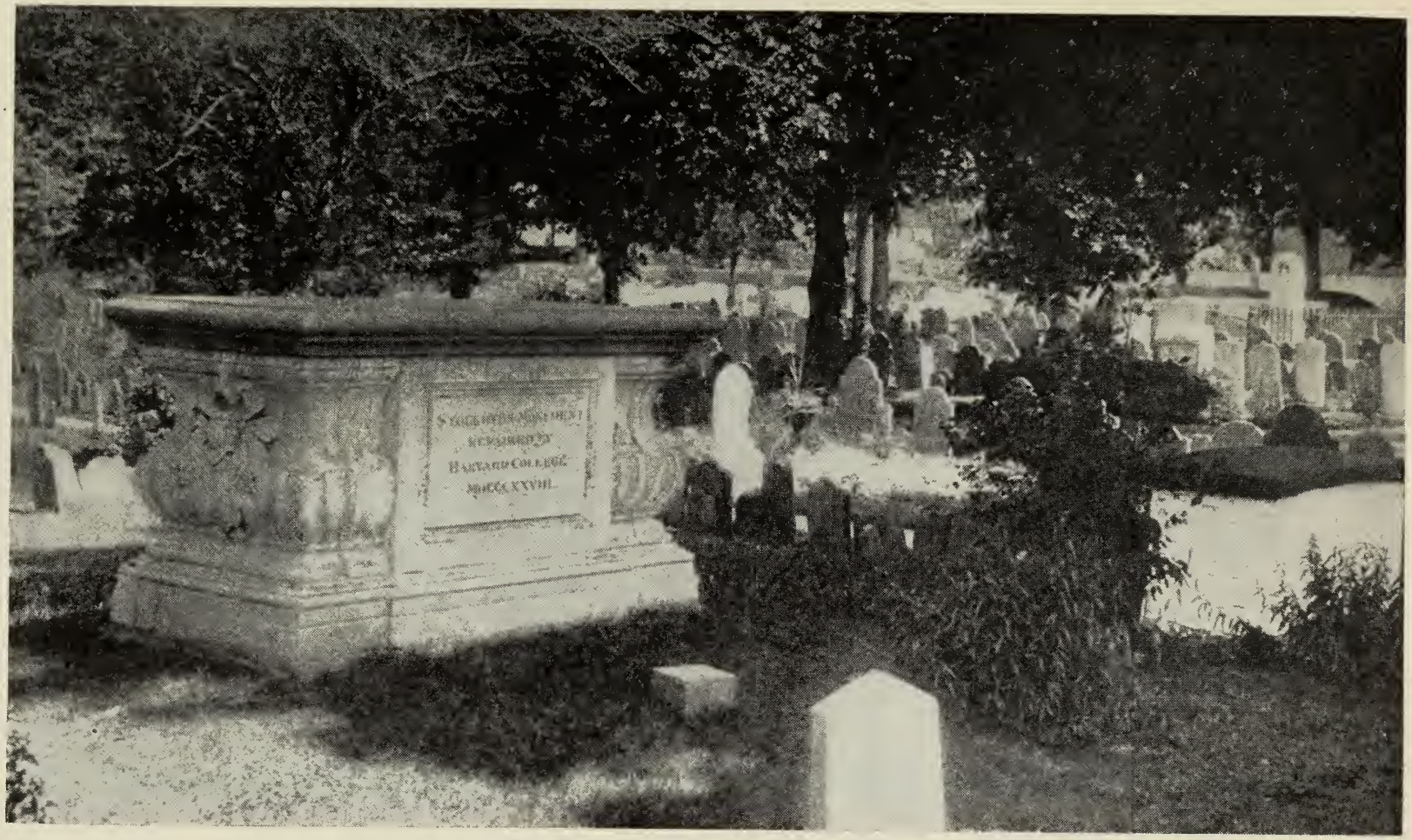
Lieut. Governor Stoughton died nearly ten years after the witchcraft trials but before the reaction against the delusion had gained strength. As chief executive he met with general approval and died having the full faith of the people, highly honored and respected. Rev. Samuel Willard called him the last of the original Puritans.

As stated before, his will does not bespeak the hard, unfeeling despot so often depicted by historians. Regarding his own funeral he wrote, "My body I commit to the earth by a decent funeral where in my will is that all unprofitable ceremonies and expenses be avoided, strictly prohibiting and forbiding any military appearance therein as altogether contrary to my mind and inclination." Perhaps those last ten years had softened his hardness and austerity. He lived seventy years, and the Salem witchcraft terror was only four highly emotional months of those seventy years. The fact that in less than ten years he was able to regain his place in the confidence and respect of the people of his day speaks for itself. That he was a firm and devoted friend of education his public and private character attests. The church, the



PLAQUE ON GATE OF FIRST BURYING GROUND

Dorchester, Mass.



TOMB OF LIEUTENANT GOVERNOR WILLIAM STOUGHTON

Dorchester, Mass.

uneducated and the poverty-stricken were the special objects of his regard.

His will is replete with generous bequests to relatives, friends, dependents, the poor, the school master's salary, churches, educational institutions and poor scholars. Like his father Israel, he gave liberally in land and money to Harvard College and established a trust to aid worthy students forever "preference being given to descendants of my father and my uncle Mr. Thomas Stoughton, late of Windsor, in the Colony of Connecticut." The latter is significant and important to the Stoughtons of today.

William was a bachelor, and as his two brothers died in early manhood unmarried, there are no descendants by the name of Stoughton through him or his father Israel. Of his two sisters, Hannah married James Minot and Rebecca married William Tailer. Their children and their descendants are the only ones through whom the "descendants of my father" could benefit by the bequest. "The descendants of my uncle Mr. Thomas Stoughton (1588-1661), late of Windsor in the Colony of Connecticut are numerous.

After preference to a relative, if none were available, the bequest was to be used for a poor scholar, a minister's son first, then, if not used, for a scholar from Dorchester, Milton, an Indian student or any deserving scholar in the order mentioned. He had thought for the Indians, too, willing "100 pounds unto the furtherence of gospelizing the Indians" and in addition "for the further encouragement of Indian students, my desire is that when any such shall be sent to the college one of the garret chambers in the building by me erected may be allowed to two of them gratis."

He was buried in the Old North Burial Ground on Stoughton Street in Dorchester, Mass.

The years took their toll of the tomb and it gradually began to disintegrate. In the Colombian Centennial Nov., 1828, the Rev. John Harris wrote: "The monument in the Dorchester burying ground to

the memory of Hon. William Stoughton, one of the early and most munificent benefactors of Harvard College, having fallen and the table cracked in two, the board of the Corporation (Harvard) have caused it to be repaired. Thus has been preserved from entire delapidation the most beautiful sepulchral monument in this part of our country and which bears an inscription the classical terseness of which would have graced the times of Roman literature while the vertues it celebrates would have been honored in the purest age of Christian history." Today it still stands with the Stoughton coat of arms in bold relief, but its Latin inscription is slowly succumbing to the ravages of wind and weather.

Translated the inscription reads:

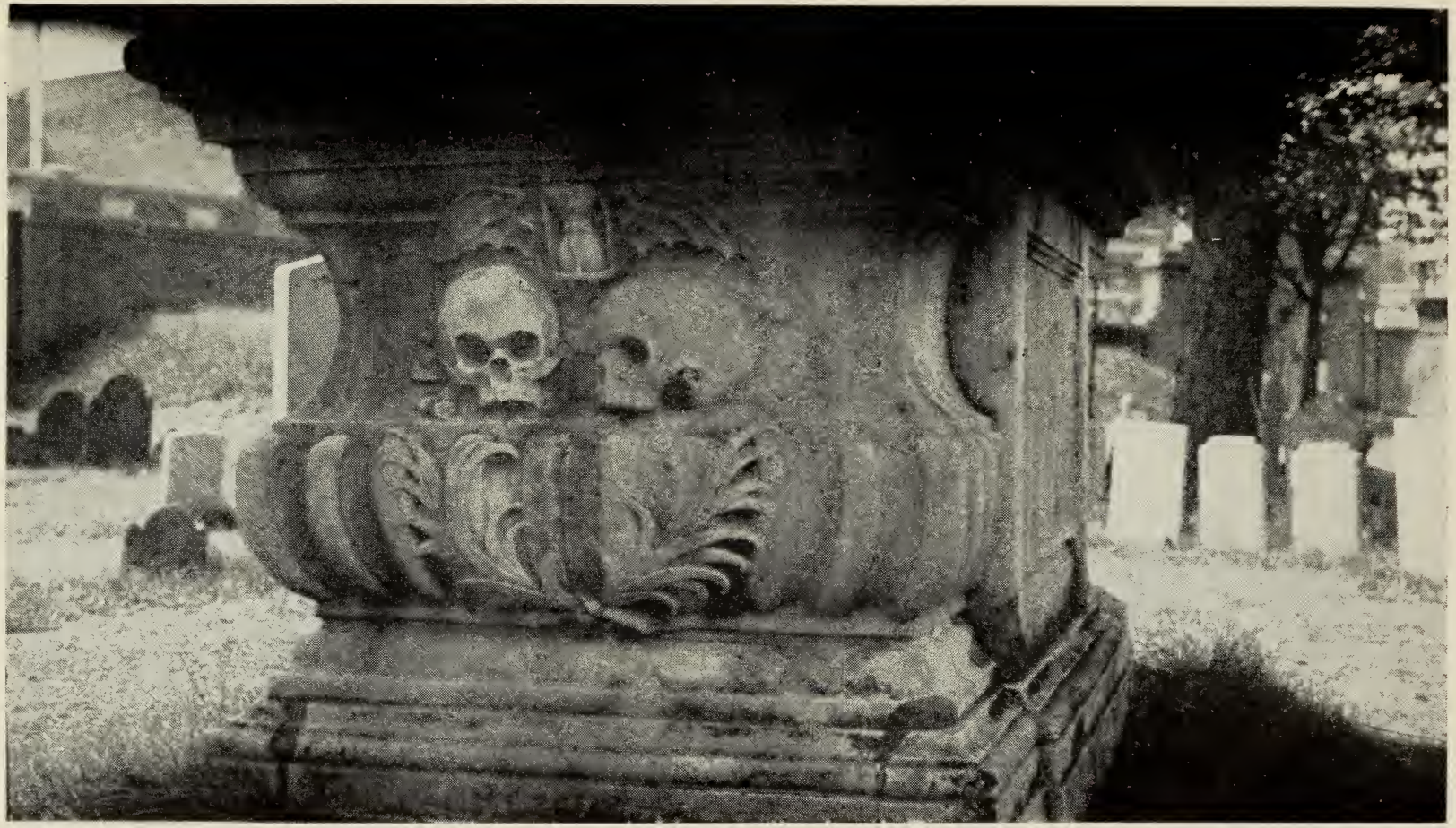
Here lies
William Stoughton Esquire,
Lieutenant afterwards Governor,
Of the Province of Massachusetts in New England
also
Chief Judge of the Superior Court in the same Province.
A man to wedlock unknown,
Devout in Religion,
Renouned for Virtue,
Famous for Erudition,
Acute in Judgement,
Equally illustrious by Kindred and Spirit,
A lover of Equity,
A Defender of Laws,
Founder of Stoughton Hall.
A most distinguished Patron of Letters and Literary men,
A most strenuous opponant of Impiety and Vice.
Rhetoricians delight in Him as Eloquent,

Philosophers seek Him as Wise,
Doctors honor Him as a Theologian,
The Devout revere him as Grave,
All admire Him; unknown by All,
Yet known to All.
What need of more, Traveler? Whom have we lost?
Stoughton!
Alas!
I have said sufficient. Tears press.
I keep silence.
He lived seventy years;
On the Seventh of July in the Year of Salvation 1701
He died.
Alas! Alas! What Grief!

On the way to Hingham through Milton and Quincy, Massachusetts, a sign board at the opening of a path tells that "this path lead to the house of Governor William Stoughton and this is all that is left of his 25,000 acre estate in Dorchester which included in his time what is now South Boston and extended far toward the Rhode Island line." This house was located at the northeast corner of what is now Savin Hill and Pleasant Street, called Old Hill, which commanded a fine view of the harbor.

Many of his sermons have been preserved, and through them an insight is given into the beliefs and responsibilities to God for the development of New England in the ways of the Lord.

"This we must know, the Lord expects great things of New England above any nation or people in the world . . . O New England thy God expects better things from thee and thy children — not worldliness or itching after new things and ways, not a drawing loose in the yoke of God. The common interest of the people of God and



END VIEW OF TOMB OF LIEUTENANT GOVERNOR WILLIAM STOUGHTON

Dorchester, Mass.

of us the Lord's people, is in the interest of practical piety and holiness; the interest of unity and peace in the ways of the reformation; the interest of these and of just and righteous liberties in order therewith. The times are coming and hastening more and more where in faithfulness to God in all these things will be the most glorious crown that can be worn on earth; a crown upon which it shall be graven 'Here is the faith and patience of the Saints.' This then is the word of the Lord to his New England Churches. Let no man take this crown from you."

In him died one of the last of the original Puritans, that slandered but inestimable race of men. The world was electrified by their heroism, stability and far reaching achievements; their names are connected with the most momentous questions which have agitated the Christian world. One of these was the doctrine so faithfully advocated by the Stoughtons "Education for all Mankind." Samuel Willard, later President of Harvard, wrote of William Stoughton "He was entombed with great honor and solemnity and with him much of New England's glory."

From the Stoughton, Mass. newspaper between 1921-1924:

"In the office of his excellency Channing H. Cox, Governor of Mass., 1921-1924, at the State House, Boston, a portrait of William Stoughton presented by the Boston Athenaeum has been hung.

This town was named in honor of William Stoughton, a native of Dorchester, graduate of Harvard and Oxford . . . etc. Twenty-five years after his death in 1701 his name was conferred upon the new town created from the territory of the older town of Dorchester which had been the place of his birth and death.

William Stoughton's recently discovered portrait now hangs in the Farnsworth room of the Widemer Memorial Library at Harvard College."

The following is from the New York Times, Sunday, April 8, 1923:
"Cambridge, Mass. April 7. Harvard University has just been enabled to

establish one or more annual scholarships in accordance with the will of a benefactor who died more than 220 years ago.

Lieutenant Governor William Stoughton who died in 1701 left to Harvard twenty acres of pasture in Dorchester near the present Cadman Square, the income to go to the support of a scholar preferably from Dorchester.

The Stoughton pasture has brought in rents which have applied to scholarships but the income has been irregular and often entirely lacking. Now, however, the recent sale of part of the land to the City of Boston has increased the Stoughton fund and made it possible for the corporation to establish one or more regular annual scholarships in the award of which Dorchester men will receive preference.

In Gov. Stoughton's will he established a trust the income from which was to aid worthy students, "preference being given to the descendants of my father and of my uncle Mr. Thomas Stoughton, late of Windsor in the Colony of Connecticut forever." As before stated, William's father had no male descendants after William, bearing the name of Stoughton, therefore Thomas[1] Stoughton of Windsor is the ancestor of many if not all of those bearing the name of Stoughton in this country today. There are many others on the distaff side of both families. In his will, Gov. William named his nieces and nephew — Elizabeth, wife of John Danforth; Elizabeth, wife of John Nelson of Boston; Mehitable, wife of Thomas Cooper of Boston and William Trailer. Any one who can establish his descent through the sisters of William Stoughton, Hannah Stoughton Minot, (James) Rebecca Stoughton Tailor (Taylor) (William) or through Thomas[1] Stoughton of Windsor is eligible for consideration in awarding this scholarship as an aid to a B.A. degree at Harvard University.

Boston Herald, May 15 ,1930
Hutchinson; History of Mass.
The American Genealogist, ol. 29; 202, 203, 204
Stoughton, Mass. newspaper between 1921-1924
Upham; Salem Witchcraft
Holmes Annals
Sibly; Harvard Graduates Vol. I; 194, 208
Quincy; History of Harvard College
Stoughton, Ralph M.; The Stoughton Families of Dorchester and Windsor
Drake; History of Boston
Dictionary of National Biography, Vol. 54
Marshall, G. W.; Genealogist, p. 747
Orcutt; Good Old Dorchester, 105, 106, 102
Barry; History of Mass.
Temple, Price; Descent of John Nelson with Families of Tailor and Stoughton
New England Historical and Genealogical Register:
Vol. 1; 74. Vol. 3; 117, 118. Vol. 4; 276. Vol. 13; 25, 27. Vol. 23; 25, 27.
Vol. 33; 414. Vol. 50; 9.

The Builders of the Commonwealth, p. 157

"It is recorded that Evert Duychinck a Dutch limner of New York is known to have painted the excellent Athenaeum portrait of Chief Justice Stoughton in 1685"

Orcutt; Good Old Dorchester, p. 305

"The interest on the Stoughton fund is credited to this day to the appropriation for salaries of school instructors in Dorchester"

Will of William Stoughton, dated July 6, 1701; probated July 23, 1701; Probate Court and Court of Insolvency. Boston: Case No. 2675

A detailed description of land owned in the Dorchester area by William Stoughton and his father Israel can be found in "Noted Men nad Historical Narrations of Ancient Milton by A. K. Teele, pages 49 thru 59

The following is copied from a letter written to Frederick A. Stoughton, Washington, Conn., by S. L. Hudson, genealogist of Waban, Mass., Feb. 15, 1930.

"There is, in 1924, in Harvard College a two handled cup presented by William Stoughton to the College, with his coat of arms engraved upon it made by John Coney. Ref. Herald Journal. Vol. 1, p. 10; Vol. 2, p. 6. Vermont's American Heraldry (1886 — p. 142) Chamberlain Mss. N.E. Hist. & Gen. Reg. Apr. 1880; p. 185. Will in Suffolk Registry has a seal with same arms. His sister Rebecca used the same seal on a deed. Also the William Stoughton arms are in a third floor window in the State House in Boston. In the First Church, Dorchester, old silver, presented by William with his coat of arms." [Among Bradley Stoughton's papers is a rubbing of same] "Reference American Church p. 147." [In 1956 this was in Cambridge].

In a letter addressed to Bradley Stoughton Esq. Sept. 3, 1909, New York City [in 1957 Professor Emeritus at Lehigh University, Bethlehem, Pa.] written by Richard C. Humphreys of the Boston Safe Deposit Trust Company, 272 Congress Street, Boston, Mass., he states:

"I have in my possession as Treasurer of the First Church in Dorchester two silver goblets presented by Lieut. Governor William Stoughton to the First Church in Dorchester for its communion service, in 1701. . . . . .

. . . I may have some papers that would be of interest to you. Have a copy of the records of the First Church of Dorchester from 1628 to 1734?. I think you might find them interesting. I have the original records in my safe."

Signed: Richard C. Humphreys

Note that he questions the dates 1628 to 1734. We have not verified this reference.

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